

THE
MONTHLY MISCELLANY
OR
VERMONT MAGAZINE.

VOLUME I.—NUMBER III.

FOR JUNE, —Annoque Domini, 1794.

*Our constant aim shall be, with themes refin'd,
To guide the manners and enrich the mind;
To give to genuine sentiment deep root,
And teach the young ideas how to shoot.—*

—ANON.—

*'Tis not in Mortals to command success,
But we'll do more — We'll deserve it.—*

Addison's Cato.

BENNINGTON:
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—1794.—

THE

VERMONT MAGAZINE

VOLUME I

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The INDIAN COTTAGE, a Tale founded on fact. Translated from the French for the Vermont Magazine.

(Continued from page 72.)

WHILST the doctor reasoned thus in his sedan, he was overtaken by one of those hurricanes, called at Bengal a typhon, the wind blew from the sea, and driving with impetuosity the waters of the Ganges towards their source, dashed them with fury against the islands of its mouth: it tore from the beach whole columns of sand, and clouds of leaves from the forests, which it hurried promiscuously in every direction, and even to the summit of the air: Sometimes it would force its passage through the alleys of the Bamboos, and although those indian reeds are as tall as any trees it would agitate them like the grass of a meadow: one could observe through the whirling of the dust and leaves their long waving rows, part of which would be

level with the ground, on the right or left, whilst the others would rise groaning. The doctor's people apprehending to be crushed to death or to be overtaken by the waters of the Ganges, which began to leave its bed, took immediately to the country, and made at random for the nearest highlands: The night had already spread its darkest mantle, and they had walked three hours in the greatest obscurity, not knowing whither they went, when a flash of lightning, whitening the whole horizon, shewed them at a great distance on the right hand the Pagod of Jagrenat, the islands of the Ganges, the foaming sea, and upon the left a small valley and a wood between two hills, to which they hastened for refuge. Already had several thunder claps, added to the horrors of the tempest, when they reached the valley. It was flanked by large rocks, covered

covered with old trees of an enormous size, and although the wind bent their stubborn heads with tremendous roar, yet their prodigious trunks were as firm as the rocks which surrounded them, and the recess of the antiquated forest seemed the assylum of rest, but it was difficult of access: large roots and limbs winding on its borders, covered the foot of the trees, and vines entangling with their different trunks, presented on all sides a rampart of green boughs, through which a few verdant caverns might indeed be observed, but which had not any apparent issue.

The seapoys having however cut themselves a passage with their sabres, all the retinue entered with the sedan: they thought themselves now secured from the inclemency of the weather, when the rain, which fell heavily, formed in a little while a thousand torrents round them. In this dilemma, they espied in the narrowest part of the valley a light and a cottage. The masalchi repaired to it with his taper, but returned instantly, quite out of breath, exclaiming not come near, here is a Paria! at the same instant the affrightened retinue cried out a Paria! a Paria! the doctor believing it must be some ferocious animal, seized his pistols: what is a Paria? said he to his light carrier. It is, answered the masalchia man without faith or law. It is added the chief seapoy an indian of so infamous a sect, that it is lawful to kill him if he only touches one: if we enter his dwelling we cannot for nine moons be admitted into any Pagod, and in order to be purified, we must be immersed nine times in the waters of the

Ganges, and be washed from top to toe by the hand of a Bramin in cows urine, at least as many times. All the indians declared they would not shelter themselves under the roof of a Paria:—How do you know, says the doctor that the man is a Paria? namely, that he has neither faith nor law? because answered the lamp carrier, I saw him when I opened the door of his cottage seated on the same mat with his dog and his wife, to whom he presented something to drink in a cow's horn: all the retinue declared again that they would not come near the Paria, stay here then, said the englishman, for my part all the sects in India are but one to me, when I want shelter from the rain. He had no sooner uttered these words than he leaped out of his sedan, taking under his arm his book of questions, and his night cap, and in one hand his pistols and his pipe and went alone to the door of the cottage. He had hardly rapped when a man of engaging physiognomy came to the door, & retiring a few steps from him, said to him my Lord, I am but a poor Paria, unworthy of conferring on you hospitality; but if you think fit to take shelter under my cottage you'll honor me much.— Brother replied the Englishman I accept with a grateful heart your generous offer. The Paria went immediately out with a light in his hand, some dry wood on his back, and a basket of fruit under his arm; he drew near the doctor's retinue, who were at some distance, and told them, since you will not honor my cottage with your presence here are fruits yet wrapt in the rind, of which you may eat without being defiled;

ed; here is also some fire to dry you, and preserve you from the tigers; may God take you under his care. He returned immediately to his cottage, and told the doctor, my lord, I say it again, I am but a miserable Paria; but as I observe by your complexion and your dress that you are not an indian, I hope you will have no repugnance for the food which your servant will presume to present you with; at the same time he laid on the ground, on a matt, some mango, plaintain, pomegranate, potatoes roasted under the ashes, pine apples, guava, and a dish of rice, dressed with sugar, and cocoa nut milk, and retired on his matt, towards his wife and his small infant, sleeping near her in a cradle.

Virtuous man, said the doctor to him, you are much better than myself; since you can do favors to those who despise you: if you do not honor me with your company on this very matt,—I shall conclude that you look on me as a wicked man, and I will this moment retire from your retreat, should I be drowned in the rain, or become a prey to the tigers.

The Paria drew nearer, sat on the same matt with his guest, and they began the repast. The doctor enjoyed the happiness of being in perfect security amidst the tempest; the cottage was firm. Besides its being in the narrowest place of the valley, it was built under a war or fig tree, peculiar to those climates: whose branches shooting forth strong roots from their different extremities, formed as many arches, which supported the main trunk; the leaves of the tree were so thick that not a drop of rain

could penetrate under it, and although they could hear from within the tremendous roaring of the tornado, intermixed with loud peals of thunder, yet the smoke of the hearth which ascended through the roof, and the light of the lamp were not even agitated. The doctor admired the calmness of the indian and his wife; their child black and polished as ebony, slept in the cradle; his mother rocked him with her foot, while making for him a necklace of black and red Angola peas, the father would cast alternately a tender look on each of them; Even the dog shared in the common happiness, laid with the cat near the fire, and now then opened his eyes and sighed as he looked at his master.

As soon as the englishman had done eating, the Paria presented him with a coal of fire to light his pipe, and having lit his own, he beckoned his wife who fetched on the mat, two cups of cocoa nut shell, and a large wooden bowl full of punch, which she had prepared during supper with arrack, citron juice and the juice of sugarcanes.

Whilst they smoked and drank alternately, the doctor said to the indian, I believe you one of the happiest men I ever met with, and of course one of the wisest, give me leave to ask you a few questions. How can you be so calm amidst such a furious storm, you are covered but by a tree, and trees attract lightning? there has never been an instance, answered the Paria of the lightning striking a war or fig tree. This is astonishing said the doctor, doubtless like the laurel, that

tree possesses a negative electricity? I do not understand you said the Paria, but my wife believes that the god Brama sat once under its shade: for my part I believe that God, in these boisterous countries, having given to the war tree very thick leaves, and convenient arches to shelter men from the weather, does not permit the lightning to disturb their retreat.—Your answer is very religious, observed the doctor;—It is your confidence in God, which secures you: conscience secures better than science: but tell me what sect do you belong to? You do not fellowship any religious body in India, since they all refuse to commune with you; & in the catalogue of learn'd sects which I was to consult in my travels, I do not find that of the Paria's? in what part of China is your Pagod erected, every where, answered he, my Pagod is nature! I adore its author at the rising sun, and praise him at its setting. Instructed by misfortunes I never refuse help to one more wretched than myself; I study to make my wife and my child happy, and the happiness even of my cat and my dog is not indifferent to me: I expect death at the end of my life, as I would a sweet sleep at the end of the day. What book has taught you such doctrine, inquired the doct. nature answered the indian, I know of no other. It is a great book replied the doctor, but who taught you to read it.—Misfortune said the Paria: being of a sect reputed infamous in my country, from the impossibility of becoming an indian I became a man: repelled by society, I retreated whither nature directed. But in your retreat you have at least a few volumes said the doctor,

Not one answered the Paria, I do not even know how to write, or read. You saved yourself from a great many doubts, observed the doctor, rubbing his forehead; for my part, I was sent from England, my native country, in quest of truth among the learned of a great many nations, to enlighten mankind and make them happier; after a number of fruitless enquiries and grave disputes, I have concluded, that the research of truth was a piece of folly: for if found, we should not know who to impart it to without making enemies; tell me sincerely, don't you think as I do? although I am illiterate, since you permit me to give my opinion, I think that a man ought to seek truth, for his own happiness; otherwise he will be avaricious, ambitious, superstitious, wicked and even a cannibal, according to the prejudices, or to the interest of those who have brought him up.

The doctor who had always in remembrance the three questions which he had submitted to the chief of the Bramins, was enchanted with the answer of the Paria. Since you believe, said he to him, that every man ought to seek truth, tell me, I beg, firstly, what means ought to be employed to find it? for our senses deceive us, and our reason beguiles us more yet: reason differs with every man, and it is nothing else in my opinion, but in fact, the particular, interest of each of them that is the cause of its varying so much all over the world. There are not two religions, two nations, two tribes, two families, nay, not two individuals, who think who y alike; what means then can we make use of, if our intelligence

gence cannot answer the purpose? of a simple heart, I believe, answered the Paria, our senses and our intelligence may err, but a simple heart though it might be deceived, never deceives.

Your answer is deep, said the doctor, first truth must be sought with a simple heart, and not with reasoning; men all feel alike, although they reason differently: because the principles of truth are in nature and the inferences they draw from them is their interest. It is with a simple heart then that we must look after truth: for a simple heart never feigned to understand what it did not comprehend, nor believe what it had no faith in; It is not instrumental in deceiving itself nor in deceiving others, so that a simple heart, far from being weak as is that of most men who are seduced by their interests, is strong, and as such, is fit to enquire after truth and keep it when found.— You have explained my idea much better than I should have done myself, said the Paria: truth is like the dew of Heaven, to keep it pure it ought to be gathered in a pure vase.

(To be continued.)

The Triumph of Nature, or the Adventures of a Journey.

THE Archer's melancholy month had already announced Winter with his hoary locks. Adieu to the smiling meads, the shady woods, and meandering streams. The chilling Sire, 'His robe a mist, his voice a storm.' reigned tremendous over ravaged nature. It was now necessary to seek the town, that tumultuous scene, where all the passions ferment, and seem with their impure breath to taint the ambient air.

I left with regret, the rural walks, where six months had elapsed like a single summer's day. In my journey, I stopped in the evening at an inn, in which I intended to sleep. Seated near a large fire, and warming my benumbed limbs, I perceived a young woman enter, whose person was uncommonly attracting; with a simplicity in her dress that was ennobled by a certain undefinable elegance in her manner. She held in her arms a small bundle which she pressed gently to her bosom. Scarcely was she seated near me, when she opened it, and I saw one of the most beautiful infants I had ever beheld. This scene, though natural and common, struck me forcibly from the charms, the nobleness, and the dignity of the person that represented it. Respectful admirer of maternal tenderness, I contemplated the picture, for some time, with silent pleasure. I felt myself inspired rather by a tender interest than by mere curiosity; and I ventured to enquire whence she came, and whether she had still to proceed far with such a burden.—'This is not a burden,' answered the lovely mother: 'My child is too dear to me to feel heavy in my arms; nor will they cease to carry him, till I have the sweet satisfaction of giving him to my husband. I long for that happy moment. But if it be still distant, courageous hope shall enable me to wait for it with fortitude.'—These words uttered with vehemence, excited the desire of knowing more of her. I questioned her with that respect and delicacy, which the voice and air of rectitude inspire. She answered me, at first, with
hesitation.

hesitation; but my manner of speaking, perhaps, had insensibly engaged her confidence, for she soon spoke to me with a charming frankness, tempered, however, by unaffected modesty. 'You will easily perceive,' said she, by my accent, that I am not of this province. I am a native of ****. I lost my mother very early. When I arrived at that age when every thing appears attractive, and in which vanity, perhaps, would whisper, that I myself was so, I found a variety of eyes that seemed desirous of fixing mine; and, among these were two to whom it became requisite to give an answer. It was impossible to help it; for in looking at them, I fancied I saw felicity sparkling in them with a pure flame, which soon kindled one in my heart. We perfectly understood each other. Our hearts soon formed but one; and being obliged to conceal our mutual passion, it became but the more violent. My parents were in opulent circumstances, but of a despotical temper. My lover was young, handsome, sensible and virtuous; but his fortune was far inferior to mine; and, thus circumstanced it was impossible to expect the consent of my parents. A rich man without either personal accomplishments or any good qualities, demanded me in marriage of my father, as one would cheapen a toy that happened to hit the fancy. This match appeared so advantageous, that my tears could procure me two days only to consider of it. I consulted my lover; and I said to him, 'I see that death only can free me from the orders of a father, who seems rather to thunder than to command. What is

to be done?'—'Fly,' said he, 'if you love me flight is necessary. Other countries will afford us an asylum against tyranny. God has given us hearts made for each other; and we will confide in his providence. Come: henceforth my arm must guide your steps, and protect you.' His voice was endued with an irresistible charm. Love lent to us his wings, and his imprudence also. In our insatiation, we should have been, I believe to the very end of the world, if the want of money had not unexpectedly stopped us. We were astonished: we looked at each other; and already indebted in the place where you see me, we were not permitted to leave it. At the first town to which we came, after I had left my father's house we had been united in the tender bands of wedlock. I was by this time pregnant with the child which is so charming in your eyes and mine. What a situation for a mother, for a husband! In this deplorable state he recollected that he had an uncle, of whose beneficence and humanity he had heard much praise. He held a very lucrative post not far from this country, 'Canst thou permit me,' said he, 'to depart alone, in order to move this relation of mine to succour us? For I shall die with shame and grief for the state to which I have reduced thee. The labor of my hands would now be insufficient. Remain here as an hostage and fear nothing.'—'Go,' said I, bedewing him with my tears; 'can I doubt a moment of your heart?' He left me. For the last three months past, I have received not the least intelligence of him. Oth-

ers might suspect his fidelity : but this dreadful thought I have never harbored. My husband is not dead ; for heaven is righteous. I know not where he is ; but I expect him every day. Nevertheless I have been left to all the pains of child-birth, far from a sight so dear, which would have mitigated them. He has not yet seen his son ; he has not yet caressed him. Oh, heavens in what anxiety must he be plunged ! In whatever situation he is, he must suffer, and the idea of his sufferings increases mine. It is true, I want nothing here ; the people of the house have interested themselves in my fate ; they have not suspected my honor, my integrity ; but the birth of this child has augmented my debts. How irksome it is to owe such services to the compassion of others ! what would be my despair if religion did not support me ! I weep, when I kiss my child, to think that the first food he receives is from the favor of others. I tremble, lest my misfortunes, which have marked his infancy, may accompany him to the end of his days. Gracious God, the protector of innocence have compassion upon him. My husband, when he set out, conjured me, to wait for him here, not to leave this place, and particularly not to disquiet myself, whatever delay might happen. I confide in his word as in the voice of heaven itself. But, alas ! most people look with averted eye upon the unfortunate. They are cruelly ingenious in imputing their misfortunes to faults. The pity of some men is so insulting, so barborous—I observe that here they begin to be tired of the succour they afford

me : they enquire why I have not received any news from my husband, if he is to come soon. I know not what to answer. All are astonished at my fortitude ; but not one of them has my heart.'

During this interesting recital I preserved an attentive silence. 'Ah !' continued she, in a more animated tone, 'were he living, he would be at my side ; but this child, in whom I embrace, in whom I fancy I see him, this child is the tie that still attaches me to hope and to life.'—She then tenderly kissed the sweet infant, regarding it for some moments with those inexpressible looks in which are displayed the energy of nature. With a modest grace she placed her child's head under her handkerchief ; that it might suck the more freely. How exquisitely beautiful was she then ! I have seen the majesty of kings seated upon their thrones ; that of a mother in this august duty is far more worthy of my homage.

On a sudden a young man, in disorder, hastily enters : he flies into the arms of this tender mother, who utters a piercing cry ; he keeps her long folded to his heart. It is unnecessary to enquire who this is. Speechless with tenderness and astonishment she presents to him his son, that son whom hitherto he had not seen. When he took the child into his arms, he could no longer refrain ; he lifted up his eyes to Heaven, and tears trickled down his cheeks. But who can describe his emotions ! Who can paint his various, his pathetic expression of them ? The spectators (for by this time the people of

the house were apprized of his arrival) were all affected by this scene. I participated with them in the exquisite delight. At length the desire of conversing with more freedom, led the virtuous pair to their chamber. The young man supported his wife, whose strength seemed exhausted by the excess of joy.

I retired to my own chamber, which I soon found was adjoining to that of the young couple. A door, badly nailed up, and slightly covered with tapestry, permitted me to hear their voices very distinctly. An involuntary sentiment led me irresistibly to listen. 'Ah my dearest wife!' said the young man with an impassioned voice, 'how exquisite the joy to see you again, to clasp you in my arms! But alas! how ill-fated is our love! Can you yet have the fortitude to support our destiny? can you have the resolution to hear me?'—'Speak' 'said she,' 'without fear: two hours ago I was the most wretched of women: I am now the happiest. You live; you love me; our child sleeps between us. A new existence animates my heart. What can I desire more? If inhuman relations deny subsistence to us, we will demand it of the whole earth. We will engage in the service of masters, whose tyranny will be confined at least to the enjoyment of the fruit of our labor. We shall have the liberty to love, to live, to labor, and to die together.'

'Oh! heavens!' resumed the young man, 'are people blessed with riches only to be unjust? I flew to that uncle in whom I had hoped to find a father: he was already prepossessed against me by yours. He reproached me with

having violated the most sacred laws, with having dishonored his name, and with meriting the severest punishment. He added that she whom I had the audacity to carry off should never be my wife; that her father would take measures to annul an illegal marriage; and that he himself would do his utmost to second them.

'In vain did I answer mildly to these unjust reproaches. In vain did I describe our love, pure, innocent, imprudent perhaps, but virtuous. In vain did I urge the difference between parental authority, and parental despotism. He was inexorable; and I was about to leave this cruel uncle forever, when he rung the bell, and ordered his servants to seize me and convey me to prison. I was there rigorously confined. I was offered my liberty, but on the condition of discovering your retreat. All their persuasions, all their menaces were in vain. Nothing could extort the secret from me. My firmness was even strengthened by my sufferings; but I suffered for you, and that idea, that idea only mitigated the horrors of my captivity.

'They ceased, for some time, to persecute me. The man, who brought me my food, seemed to be interested in my fate. He offered his services to me, and would have engaged me to confide to his care a letter which I had written; but I could never bring myself to write the address. 'To convince you,' said he 'of the sincerity of my attachment to you, I will this very evening procure you the means of escaping, provided you will act with caution.'—I embraced him as my deliverer; and the night following,

ing, I was enabled to fly to you. I have walked for three days together without rest. I have been almost overcome by fatigue; but love recruited my strength. I have forgotten all, my dearest wife, now that I repose with you and my sweet child, and yet, (must I confess it?) my love is not without anxiety. I have some gloomy apprehensions, that I was permitted to escape, that they might trace my steps, and discover your retreat. On the first day of my departure, I observed a post chaise at a distance, which took the same road that I did. Let us fly, my beloved; let us hasten from this place by break of day, and find some asylum where providence may protect us from our persecutors.—‘But how can we leave this place,’ answered the young wife, ‘when we are detained here by a debt which we cannot discharge?’—‘I would obviate this objection by a method to which you would never consent.’—‘Speak.’—‘I am apprehensive for you alone. If you are found in this place, we are lost to each other for ever. Fly, with my son; conceal yourself in some place where you may be unknown. I will remain here, to be answerable for the sum. I will sell if it be necessary my clothes and the few effects we have left. Perhaps I may acquire the friendship of some generous and compassionate heart, that may be touched by the recital of our misfortunes. I will then fly to you, and we never will part more. But our first care must be to secure you from the pursuit of your father, whose intention is to immure you for life in a nunnery. Nevertheless, if your heart cannot resolve to

quit me, remain here we will die together.’—‘No,’ replied she, ‘I shall be the cause of your ruin. I cannot hope to soften an enraged and irritated father. I will fly the better to secure our liberty and happiness.’ Thus determined, this virtuous pair sunk insensibly into that peaceful and refreshing sleep, which even when surrounded by danger, the innocent can enjoy.

The fate of these two unfortunate lovers afforded me ample room for reflection. I revolved in my mind the variety of human prejudices, that for ages past seem to have been formed and cherished, to combat the laws of nature, and to destroy as far as their baneful influences reach, the noblest sources of human felicity. My prayers rose with a generous fervor to heaven, that the inhuman father of so excellent a daughter might at length see the folly of his conduct, and permit nature to resume her violated rights. In the midst of these reflections I insensibly fell asleep. I was not, however, permitted to enjoy long that refreshment, which the fatigues of my journey so much required. On a sudden, I was waked by a discordant and plaintive noise which issued from the next chamber; in which were the unfortunate lovers, whose adventure had so deeply interested me. I flew thither. [What a dreadful and affecting scene! A man inflamed with rage whom I perceived to be the father of this young woman, was attempting to drag her away by force. Her lover restrained him with a vigorous arm, cautious at the same time not to hurt him: by turns, he intreated and resisted: he appeared at once the tutelar
god

god of his weeping wife, and the suppliant and submissive son. Every one in the house hastened to the spot. The attendants of the furious father endeavored to master the young man; while the other spectators took his part. An officer, however, interfering, and proclaiming his formidable power, the unhappy husband and his generous defenders, were compelled to give up the contest.

The two lovers were separated by force. I saw them fall from the height of desperation into the stupid silence of grief. They seemed as it were to be annihilated, and like victims that were to be led to punishment.

I perceived the new-born child half-wakened by the tumult and struggling in its cradle. An extraordinary impulse inspired me. On a sudden I took this child in my arms, and presenting it to the inflexible father, 'Sir,' said I, with a firm voice, 'this child has need of a father. It is your blood that palpitates in his little heart; and this heart must one day bless the man who fostered it in its infant years, or detest the memory of him who could forsake it. Behold this child in whom you ought to live again, and whose voice will one day proclaim your honor or your reproach. See this innocent whom your cruelty would deprive of all. Could you bear that he should curse you? Your daughter's crime has been in yielding to the impulse of a passion that has more than once mastered you. She has brought into the world, without your consent, a son, who himself, at least cannot be guilty in your sight. If she has failed in her duty to you, you may yet educe good

from evil, by acknowledging this son, and enjoying one day the exquisite satisfaction of being beloved and revered by him. And shall cruel prejudices in favor of wealth, induce you to sacrifice the dearest objects in the world? As to this young man, he loves and is beloved: he offers you a virtuous hand. What riches do you require? Ah! Sir! the smile of this child (confess it) has more charms and more value than a gloomy heap of gold. His mother is your daughter; and it is a new heart that you acquire. What other title ought the father of this child to bear than that of her husband? He merits it; for he has fulfilled its duties. Admire his courage, and that susceptible and noble soul that loves you in spite of all your rigor.'

The father, still more struck with the sight of the child than my address to him, contemplated this unexpected object, motionless and silent. Whether it were the effect of the moment, or a lucky chance, he looked at his grandfather with that earnestness and sweetness with which he was wont to delight his mother. He even offered him, smiling, his two little hands. At this auspicious moment I ventured to put the little mediator into his arms: 'This,' I cried, 'is his asylum: it is the bosom of nature: he shall not leave it. The heart cannot be insensible to his smiles: it cannot reject him.'—The grandfather's countenance began already to betray the emotions of his heart. He attempted in vain to disguise them. In the first agitation of his soul, he could not refrain from drawing the child to his face, and kissing him. The afflicted

afflicted mother, attentive to every motion, seized the happy instant, threw herself at his feet, and with one hand supporting her child and pressing him against her father's face, with the other she took his hand, and bedewed it with her tears. The young man, tho' at some distance, dropped upon one knee; and I with tears in my eyes, and extended arms was exciting the father, already moved, to tenderness and commiseration. He bore one hand to his eyes, to wipe away a tear; and, after a long pause, which presaged some great event, on a sudden he said, 'Thou hast subdued me my daughter: I did not expect this thunder-stroke: it comes from heaven which ordains every event. May it be blest forever! Rise? my anger is no more. I forgive thee: I perceive my tears mingling with thine. This child—Ah! leave me: thou hast affected me too much. Take thy son: henceforth he shall be mine. Love me both.'—He kissed the child with transport, and restored him to his mother. The young man then ventured to advance: he took his hand, and kissed it with a respectful air. The father wept again and welcomed him as his son. All the witnesses of this affecting scene felt the varying emotions of surprise, tenderness and joy.

Love and gratitude were never before evinced by more lively and more affecting expressions. In proportion as rage had been predominant before, was the triumph of nature now more exquisitely charming. And thus the innocent gesture of an infant disarmed the rage of an irritated man, whom no other could have subdued. 'Oh! nature!' thought I, 'we

must resort to thee to be susceptible, to be humane, to be happy!' the father couldn't satiate his eyes with the sight of this beloved child: he caressed, & caressed him again. The delighted mother enjoyed the scene: she wiped away her tears, but they were tears of unutterable joy. The young man embraced me, and incapable of finding words to thank me, he looked the grateful, the all-expressive language of silence. And I, exulting in the victory of nature, proceeded on my journey; leaving the now happy family to all the pleasures of reconciliation, and to the exhilarating prospect of many years of tranquility and joy.

Observation on Boston.

(Continued from page 98)

SINCE the ancient puritan austerities has disappeared you are no longer surprised to see a game of cards introduced among these good Presbyterians. When the mind is tranquil, in the enjoyment of competency and peace, it is natural to occupy it in this way, especially in a country where there is no theatre, where men make it not a business to pay court to the women, where they read few books, and cultivate still less the sciences. This taste for cards is certainly unhappy in a republican state. The habit of them attracts the mind, prevents the acquisition of useful knowledge, leads to idleness and dissipation, & gives birth to every malignant passion. Happily it is not very considerable in Boston: you see here no fathers of families risking their whole fortunes in it.

There are many clubs at Boston. M. Chastellux speaks of a particular

particular club held once a week. I was at it several times, and was much pleased with their politeness to strangers, and the knowledge displayed in their conversation. There is no coffee-house at Boston, New-York or Philadelphia. One house in each town, that they call by that name, serves as an exchange.

One of the principal pleasures of the inhabitants of these towns, consists in little parties for the country, among families and friends. The principal expence of these parties, especially after dinner, is tea. In this, as in their whole manner of living, the Americans in general resemble the English. Punch, warm and cold before dinner; excellent beef, and Spanish and Bourdeaux wines, cover their tables, always solidly and abundantly served. Spruce beer, excellent cyder, and Philadelphia porter, precedes the wines. This porter is equal to the English: the manufacture of it saves a vast tribute formerly paid to the English industry. The same may soon be said with respect to cheese. I have often found American cheese equal to the best Cheshire of England, or the Rocfort of France. This may with truth be said of that made on a farm on Elizabeth Island, belonging to the respectable Gov. Bowdoin.

After forcing the English to give up their domination, the Americans determined to rival them in every thing useful. This spirit of emulation shews itself every where: it has erected at Boston an extensive glass manufactory, belonging to M. Breck and others.

This spirit of emulation has opened to the Bostonians so many

channels of commerce, which leads them to all parts of the globe.

Nill mortalibus arduum est ;

Andax Japeti genus.

If these lines could ever apply to any people, it is to the free Americans. No danger, no distance, no obstacle impedes them. What have they to fear? All mankind are their brethren: they wish peace with all.

It is this spirit of emulation, which multiplies and brings to perfection so many manufactures of cordage in this town; which has erected filatures of hemp and flax, proper to occupy young people without subjecting them to be crowded together in such numbers as to ruin their health and their morals; proper likewise to occupy that class of women, whom the long voyages of their seafaring husbands and other accidents reduce to inoccupation.

To this spirit of emulation are owing the manufactories of salt, nails, paper and paper-hangings, which are multiplied in this state. The rum distilleries are on the decline, since the suppression of the slave trade, in which this liquor was employed, and since the diminution of the use of strong spirits by the country people.

This is fortunate for the human race; and the American industry will soon repair the small loss it sustains from the decline of this fabrication of poisons.

Massachusetts wishes to rival in manufactures, Connecticut and Pennsylvania; she has, like the last, a society formed for the encouragement of manufactures and industry.

The greatest monuments of the industry of this state are the three bridges.

bridges of Charles, Malden and Essex.

Boston has the glory of having given the first college or university to the new world. It is placed on an extensive plain four miles from Boston, at a place called Cambridge; the origin of this useful institution was in 1636. The imagination could not fix on a place that could better unite all the conditions essential to a seat of education; sufficiently near to Boston to enjoy all the advantages of a communication with Europe and the rest of the world; and sufficiently distant not to expose the students to the contagion of licentious manners common in commercial towns. The air of Cambridge is pure, and the environs charming, offering a vast space for the exercise of the youth.

The buildings are large, numerous and well distributed. But as the number of the students augments every day, it will be necessary soon to augment the buildings. The library, and the cabinet of philosophy, do honor to the institution. The first contains 13,000 volumes. The heart of a Frenchman palpitates on finding the works of Racine, of Montesquieu, and the Encyclopædia, where 150 years ago, arose the smoke of the savage calumet.

The regulation of the course of studies here, is nearly the same as that at the university of Oxford. I think it impossible but that the last revolution must introduce a great reform. Free men ought to strip themselves of their prejudices, and to perceive, that, above all, it is necessary to be a man and a citizen; and that the study of the dead languages, of a fastidious

philosophy and theology, ought to occupy few of the moments of a life which might be usefully employed in studies more advantageous to the great family of the human race.

Such a change in the studies is more probable, as an academy is formed at Boston, composed of respectable men, who cultivate all the sciences; and who, disengaged from religious prejudices will doubtless very soon point out a course of education more short and more sure in forming good citizens and good philosophers.

Mr. Bowdoin, president of this academy, is a man of universal talents. He unites with his profound erudition, the virtues of a magistrate, and the principles of a republican politician. His conduct has never disappointed the confidence of his fellow citizens; though his son-in-law, Mr. Temple, has incurred their universal detestation, for the versatility of his conduct during the war, and his open attachment to the British since the peace. To recompence him for this, the English have given him the consulate general of America.

But, to return to the university of Cambridge—Superintended by the respectable president Willard. Among the associates in the direction of the studies, are distinguished Dr. Wigglesworth and Dr. Dexter. The latter is professor of natural philosophy, chemistry and medicine: a man of extensive knowledge, and great modesty. He told me, to my great satisfaction, that he gave lectures on the experiments of our school of chemistry. The excellent work of my respectable master,

master, Dr. Fournroy, was in his hands, which taught him the rapid strides that this science has lately made in Europe.

In a free country, every thing ought to bear the stamp of patriotism. This patriotism, so happily displayed in the foundation, endowment, and encouragement of this university, appears every year in a solemn feast celebrated at Cambridge in honor of the sciences. This feast, which takes place once a year in all the colleges of America, is called the commencement: it resembles the exercises and distribution of prizes in our colleges. It is a day of joy for Boston; almost all its inhabitants assemble in Cambridge. The most distinguished of the students display their talents in presence of the public; and these exercises, which are generally on patriotic subjects, are terminated by a feast, where reign the freest gaiety, and the most cordial fraternity.

It is remarked, that, in countries chiefly devoted to commerce, the sciences are not carried to any high degree. This remark applies to Boston. The university certainly contains men of worth and learning; but science is not diffused among the inhabitants of the town. Commerce occupies all their ideas, turns all their heads, and absorbs all their speculations. Thus you find few estimable works, and few authors. The expence of the first volume of the *Memoirs of the Academy* of this town, is not yet covered; it is two years since it appeared. Some time since was published, the history of the late troubles in Massachusetts; it is very well written. The author has found much difficulty to in-

demnify himself for the expence of printing it. Never has the whole of the precious history of New-Hampshire, by Belnap, appeared, for want of encouragement.

Poets, for the same reason, must be more rare than other writers. They speak, however, of an original, but lazy poet, by the name of *Allen*. His verses are said to be full of warmth and force. They mention particularly, a manuscript poem of his, on the famous battle of Bunker-Hill; but he will not print it. He has for his reputation and his money the carelessness of 'La Fontaine.'

They publish a Magazine here, though the number of Gazettes is very considerable. The multiplicity of Gazettes proves the activity of commerce, and the taste for politics and news; the merits and multiplicity of literary and political Magazines, are signs of the culture of the sciences.

You may judge from these details, that the arts, except those that respect navigation, do not receive much encouragement here. The history of the Planetarium of Mr. Pope is a proof of it. Mr. Pope is a very ingenious artist, occupied in clock-making. The machine which he has constructed, to explain the movement of the heavenly bodies, would astonish you, especially when you consider that he has received no succour from Europe, and very little from books. He owes the whole to himself; he is, like the painter Trumbull, the child of nature. Ten years of his life have been occupied in perfecting this Planetarium. He had opened a subscription to recompence
his

his trouble, but the subscription was never full.

This discouraged artist told me one day, that he was going to Europe to sell his machine, and to construct others. This country, said he, is too poor to encourage the arts. These words, *this country is too poor*, struck me. I reflected, that if they were pronounced in Europe, they might lead to wrong ideas of America; for the idea of poverty carries that of rags, of hunger; and no country is more distant from that sad condition. When riches are centered in a few hands, there have a great superfluity; and this superfluity may be applied to their pleasures, and to favor the agreeable and frivolous arts. When riches are equally divided in society, there is very little superfluity, and consequently little means of encouraging the agreeable arts. But which of these two countries is the rich, and which is the poor? According to the European ideas, and and in the sense of Mr. Pope, it is the first that is rich; but to the eye of reason, it is not: for the other is the happiest. Hence it results, that the ability of giving encouragement to the agreeable arts, is a symptom of national calamity.

(To be continued.)

An interesting historical fact, related by a traveller.

Translated from the french for the Vermont Magazine.

I HAD resided some time at Madrid, says our author, when I accidentally fell in company with two monks of the order of St. Dominic. The reverend fathers having learnt that I intended to leave the city soon, enquired why I could not tarry a few days long-

er, to attend the most splendid auto-da-faee ever exhibited. I answered I could find no enjoyment in beholding an exhibition in which humanity had so much to undergo. Humanity is out of the question said one of the fathers, we are only going to burn alive a few heretics.—Those heretics replied I, are men as well as we; a suffering heretic is our fellow creature in torment.—Monsieur is perhaps an heretic himself? interrupted the monk. I do not consider, answered I, that I am under an obligation at present to make a profession of my faith; I would only observe, that I do not understand from what source your order derives the power which it assumes, in this kingdom, of making martyrs of people for their opinions.

Truly! exclaimed the Monk, do you not know from whence our order derives that power? it is from right, founded on virtues that do honor to reason, nature, and religion: however, as you seem to question our authority, and a short explanation of the nature of those rights may tend to open your eyes, and might perhaps make a good catholic of you, I'll condescend to instruct you if you'll listen attentively.

It is an incontrovertible axiom among us that there is but one religion by which man can be saved—out of that, however just he may be, he is an abomination in the eyes of his maker: Man can please God only by an unshaken implicit faith; which alone justifies his actions: and that faith must be supported by the worship it requires. Both are the objects of revelation, and revelation is the basis of true religion, namely the catholic religion. God

God well knowing the weakness of man's understanding, his natural inconstancy and the corruptness of his heart; and being moreover infinitely jealous of the purity of that faith, and worship which he has himself established, and which he means to extend, defend and perpetuate: established on earth an *Infallible Oracle* of his eternal decrees, whose word we must implicitly believe under no less penalty than eternal damnation: God's vicegerent is an irrefragable interpreter of his supreme will, whom one cannot contradict without rebelling against divinity itself: a fixed star, whose light guides us, amidst the darkness of doubt and ignorance; he is an only chief of the ecclesiastical hierarchy, to **pluck, destroy, dissipate, edify, plant* in his name and by his doctrine, and in a word, to do, in these lower regions all he may think fit for the glory of God, and the improvement of religion. That oracle, that interpreter, that star, that chief, is our holy father the Pope of Rome, the legitimate successor of St. Peter. From hence it follows, that the only true religion is the religion of the Pope, and that as the heathen, the Jews, the heretics, and the pretended philosophers, believe not in the Pope, they are out of the true religion, and consequently an abomination to God.

However although God abominates nine tenth of the human race — because they do not conform to the true religion, yet he grants his mercy to those who return in to the pale of the church, and who implicitly submit to her doc-

trine, and decisions. Therefore we spare neither sermons, promises or controversies, either to convert the infidels and incredulous, or to recall heretics into the path of truth: but when soft means prove fruitless, when the obstinacy of the enemies of our faith is inflexible, or when any physical or moral cause obstructs the progress of religion; then by virtue of the authority vested by God in his vicar, and by him in us; we do not hesitate to have recourse to rigor, persecution, violence and cruelty; persuaded that every procedure is justifiable against men whom God has cast from his presence; and that it is agreeable to him to persecute even the least of his enemies; to extinguish by their death their future generations, and by that means put a final stop to the progress of error.

But father, interrupted I, was the christian religion established by that strange mixture of meekness and severity?

Not at all, my child, answered the Friar; the christian religion owes its standing and glory to the piety and meekness, and to the pure and exemplary life of Christ, his disciples and the first christians. In early times the church was too weak to join rigour to persuasion: her chiefs were ignorant of the art of politics, and her credit was not extensive; but above all they had not yet acquired that holy audaciousness which so nobly distinguished her in subsequent ages; for as soon as the christians felt strong enough, by their number, the courage of their bishops, and the protection of earthly potentates; they soon displayed the energy of that zeal which

(*) *Clement the VIIIth in his bull Quocirum.*

which they had before evinced amidst the torture and under the rack; and soon convinced the world that they were not deficient in point of courage, when the opportunity offered, to avenge the blood of their brothers, or to propagate the gospel with fire and sword as well as by preaching.

The third age was hardly elapsed, when through the most laudable and holiest reprisals, they (a) put to the sword in Syria and Palestine, those magistrates who had been instrumental in persecuting them. They drowned the wife and daughter of the Emperor Maximin and tortured to death his sons and all his relations.

Some time after St. Syrille supported that step by his sermons and his conduct. He drove away by his own authority the *Norpatians*, robbed their bishop of his revenues, and at the head of an enraged multitude (b) attacked the Jews in their synagogues, expelled them from Alexandria, and gave up the effects to the plunder of his christian mob, 'because says St. Augustine, all belongs to the faithful; the wicked possess nothing in their own right.' (c)

This intrepid patriarch did not stop here; he maintained warmly that the civil authority was subject to the ecclesiastical, and in order to prove the assertion, five hundred monks surrounded governor Orestes, who did not sufficiently respect the holy man; wounded him with a

stone and would have murdered him instantly, if his guards had not opposed them and checked their zeal. It is true that one of the good monks lost his life in the attempt, but he was beatified on the spot: and in order to appease the manes of that martyr of Christ nothing answered short of the blood of the celebrated Hypachia the daughter of Orestes, whom the christians tore to pieces at the foot of their altars. (d)

What you have already heard is sufficient, my dear, to convince you that nothing is more lawful; nay more necessary then to use every means for the propagation of the christian faith, for the extirpation of heresy, and also for the support of the power, the greatness and the majesty of God's ministers. But I will condescend to shew you that the zeal of the primitive church was but a spark when compared to the blaze which electrized the faithful of the following ages.

Making only a cursory mention of the happy omens to the establishment of truth, at the epocha when the emperors, newly converted to the christian faith, began to harass their subjects, by issuing severe edicts against the Donatists, Priscillianists, Manichians, &c. (e) when the people murdered one another in Asia and in other quarters, for the *CONSUBSTANTIATION* of the word; whilst at Rome the Vicary of Christ employed the whole of their policy and inspiration from above, to render more firm the authority which God had given them over the kingdoms and princes of the

(a) See the French essay on general history.

(b) Barbeyrac in the preface of his translation of Puffendorf's right of nature and nations.

(c) *ibid.*

(d) *ibid.* Vol. 3d.

(e) Ecclesiastical History of the 3d, 4th and 5th century.

globe; Passing slightly the period when by a divine and private order Charlemagne went personally to butcher the inhabitants of Erifburg (f) overthrew the temple of Irmenoul and sacrificed its priests on the scattered limbs of their wooden idols; penetrating as far as the Vezer, and putting to the sword all who dared resist him, he left to the people missionaries to convert and soldiers to rule them, and put to death four thousand five hundred prisoners for attempting to recover that liberty of which he had deprived them; sacrificing more victims to his holy ambition than all the heathen which he had subdued would have sacrificed to their idols to the day of judgment: passing finally the glorious epocha when the empress Theodora piously extirpated the Paulicians, (a) in the very heart of Armenia; destroying more than an hundred thousand of them to avenge religion, and fill her coffers with the spoils of those abominable heretics, I come to the happy time which gave birth to the crusades.

(f) *German history. Mezerai's history of France. Ecclesiastical history.*

(a) *Mainbourg history.*
(To be continued.)

Azakia : a Canadian Story.

(Continued from page 65.)

IT is certain, that this young savage loved her guest, and loved him with a love purely ideal, without doubting that it was such a love. She even took a resolution which others, who loved as she did, certainly would not have taken, which was to procure for St. Castins the opportunity of obtaining from a-

nother what herself had obstinately refused him. The charms of the rival she gave herself, were well calculated to attract his regards. She was but eighteen years old, was very handsome, and which was not less necessary, was still a virgin. It has been before observed, that a maiden enjoys full liberty among the North American Indians. St. Castins, encouraged by Azakia, had divers conferences with Zisma, which was the name of this young Huron lady, and in a few days he could read in her eyes that she would be less severe than his friend. It is not known whether he profited of the discovery; at least it did not make him forget Azakia, who, on her side, seemed to have no inclination to be forgotten. St. Castins felt himself, notwithstanding all his interior struggles, more attracted towards her. An accident, which every where else might have contributed to unite them, had like to have separated them forever.

They were informed, by some runaways, who had made more speed than others, that Ouabi had fallen into an ambuscade of the Iroquois; that he had lost some of his party; and that he himself was left on the field of battle. This news filled St. Castins with true sorrow. His generosity made him set aside all views of interest. He forgot, that, in losing a friend, he found himself rid of a rival. Besides, the death of this rival might also occasion that of Azakia. Her life, from that moment, depended on the caprice of a dream. Such was the force of a superstitious custom, sacred from time immemorial

memorial among these people. If in the space of forty days, a widow, who has lost her husband, sees and speaks to him twice successively in a dream, she infers from thence, that he wants her in the region of souls, and nothing can dispense with putting herself to death.

Azakia had resolved to obey this custom, if the double dream took place. She sincerely regretted Ouabi; and though St. Castins gave her cause for other sorrows, if she was to die, the prevalence of the custom had the ascendant over inclination. It is not easy to express the inquietudes, the terrors that tormented the lover of this beautiful and credulous Huron. Every night he fancied her a prey to those sinister visions; and, every morning, he accosted her with fear and trembling. At length, he found her preparing a mortal draught: it was the juice of a root of the citron tree; a poison, which in that country, never fails of success. 'Thou seest, dear Celario,' said Azakia to him, 'thou seest the preparation for the long journey which Ouabi has ordered me to make.' 'Oh heavens!' said St. Castins, interrupting her, 'how can you believe in a foolish dream, a frivolous and deceitful delusion?' 'Stop, Celario,' replied the Huron; 'thou deceivest thyself. Ouabi appeared to me last night; he took me by the hand, and ordered me to follow him. The weight of my body opposed this order. Ouabi withdrew with a mournful countenance. I called him back, and the only answer he gave me, was to stretch out his arms to me, and he afterwards disappeared.

He will return without doubt, dear Celario; I must obey him, and, after bewailing thy hard lot, I will swallow this draught, which will lull my body into the sleep of death; and then I will go, and rejoin Ouabi, in the abode of souls.'

This discourse quite dismayed St. Castins. He spoke against it every thing that reason, grief, and love could suggest to him most convincing; nothing seemed to be so to the young savage. She wept, but persevered in her design. All that the disconsolate Celario could obtain from her, was a promise, that, though Ouabi should appear to her a second time in a dream, she would wait, before she put herself to death, to be assured of his; of which St. Castins was resolved to know the truth as soon as possible.

The savages neither exchange nor ransom their prisoners; contenting themselves to rescue them out of the enemy's hands, whenever they can. Sometimes the conqueror destines his captives to slavery; and he oftener puts them to death. Such are particularly the maxims of the Iroquois. There was, therefore, reason to presume, that Ouabi had died of his wounds or was burnt by that barbarous nation. Azakia believed it to be so, more than any other: but St. Castins would have her at least doubt of it. On his side, he re-animates the courage of the Hurons, and proposes a new enterprise against the enemy. It is approved of—they deliberated upon electing a chief, and all voices unite in favor of St. Castins, who had already given proofs of his valor and conduct. He departs with his troop, but

not till after he had again Azakhia's word, that, notwithstanding all the dreams she might yet have, she would defer, at least till his return, the doleful journey she had designed.

This expedition of the Huron warriors was attended with all imaginable success. The Iroquois believed them to be too much weakened or discouraged, to think of undertaking any thing, and were themselves on their march to come and attack them ! but they were no way cautious how they proceeded. It was not so with St. Castin's band of warriors. He had dispatched some of his people to reconnoitre. They discovered the enemy without being seen by them, and returned to give advice thereof to their chief. The ground was found very fit for lying in ambuscade, and the Hurons availed themselves so well of it, that the Iroquois saw themselves hemmed in, when they believed they had no risk to run. They were charged with a fury that left them no time to know where they were. Most of them were killed on the spot, and the remainder maimed or grievously wounded. The Hurons march off directly to the next village, and surprise the Iroquois assembled there. They were going to enjoy the spectacle of seeing a Huron burnt ; and already the Huron was beginning to sing his death song. This, no savage, whom the enemy is ready to put to death, ever fails to do. Loud cries, and a shower of musket balls, soon dispersed the multitude. Both the fugitives, and those that faced about to resist, were killed. All the savage ferocity was fully displayed. In vain St. Castin's endeavored to

stop the carnage. With difficulty he saved a small number of women and children. He was apprehensive, particularly, that in the midst of this horrible tumult, Ouabi himself was massacred, supposing he was still living, and was in that habitation. Full of this notion, he ran incessantly from one place to another. He perceived on a spot, where the battle still continued, a prisoner tied to a stake, and having all about him the apparatus of death ; that is, combustibles for burning him by a slow fire. The chief of the Hurons flies to this wretched captive, breaks his bonds—knows him—and embraces him with transports of joy.—It was Ouabi.

This brave savage had preferred the loss of his life to that of his liberty. He was scarcely cured of his wounds, when life was offered him, on condition of remaining a slave ; but he had chosen death, determined to procure it, if refused to him. The Iroquois were a people that would spare him that trouble ; and, one moment later, his companions could not have saved him.

After having dispersed or made slaves of the remains of the Iroquois in that quarter, the Huron army marched home. St. Castin's wanted to give up the command of it to Ouabi, which he refused. On the way, he informed him of Azakhia's purpose to die, persuaded that he was not alive, and that he had required her to follow him ; he had acquainted him also of the poison she had prepared on that account, and the delay he had obtained from her with great difficulty. He spoke with a tenderness and emotion that deeply affected the good

Ouabi,

Ouabi, who called to mind, some things, he had not much attended to, at the time they happened: but he then let him know nothing of what he intended.—They arrive: Azakia, who had another dream, fancied this return as the signal of her fate. But, how great was her surprise, to see, among the number of the living, the husband she was going to meet in the abode of spirits!

At first, she remained motionless and mute; but her joy soon expressed itself by lively caresses and long discourses. Ouabi received the one, and interrupted the others. Afterwards, addressing himself to St. Castins: 'Celario,' said he, 'thou hast saved my life, and what is still dearer to me, thou hast twice preserved to me Azakia: she therefore belongs more to thee than to me. I belong to thee myself: see whether she be enough to acquit us both. I yield her to thee through gratitude, but would not have yielded her, to deliver myself from the fire kindled by the Iroquois.'

What this discourse made St. Castins feel, is hard to be expressed; not that it seemed so ridiculous and strange to him, as it might to many Europeans: he knew that divorces were very frequent among the savages. They separate, as easily as they come together. But, persuaded that Azakia could not be yielded up to him without a supernatural effort—he believed himself obliged to evince equal generosity. He refused what he desired most, and refused in vain—Ouabi's perseverance in his resolution was not to be conquered. As to the faithful Azakia, who had been seen to resist all St. Castins's at-

tacks, and to refuse surviving the husband, whom she believed to be dead, it might perhaps be expected that she would long hold out against the separation her husband had proposed. To this she made not the least objection. She had hitherto complied only with her duty; and thought she was free to listen to her inclination, since Ouabi required it of her. The pieces of the rod of union were brought forth, put together, and burnt. Ouabi and Azakia embraced each other, for the last time, and, from that moment, the young and beautiful Haron was reinstated in all the rights of a maiden. It is also said, that, by the help of some missionaries, St. Castins put her in a condition of becoming his wife, according to the rules prescribed to christians. Ouabi, on his side, broke the rod with the young Zisma; and these two marriages, so different in the form, were equally happy. Each husband, well assured that there were no competitors, forgot that there had been any predecessors.

Philosophy of Natural History.

Of Love—Its expressions and effects on different animals—Pairing—Seasons—Parental affection.

(Continued from page 86.)

NATURE has unquestionably attached pleasure to all the necessary functions of animals. But this pleasure cannot be considered as the original cause of any particular action; for the experiment must be made before the animal can discover whether the result is to be agreeable or disagreeable. The truth is that nature has bestowed on the minds of all animated creatures a number of laws
or

or instincts perfectly accommodated to the species, and which irresistibly compel them to perform certain actions. The effects of these laws we perceive: But causes, or modes by which they operate on animal minds, are inscrutable. We may and must admire, but we can never penetrate, the mysteries of Nature.

Bonnet and some other naturalists, imagine they are exhibiting the causes of that strong and mutual attachment between parents and their offspring, when they tell us, that in man, and quadrupeds, and birds, the mother is fond of her young, because their natural actions give rise to agreeable sensations; that from the structure of the mamma, a gentle but pleasant sensation, is excited by the action of sucking; that the mother is often incommoded by too great a quantity of milk, and that sucking relieves her; that the young love their mother, because she feeds, protects, and communicates to them a cherishing warmth; that, among the feathered tribes, and particularly those which sit upon their young, by the gentle motions of their little ones, an agreeable sensation is excited in the belly of the mother, which is then frequently deprived of feathers. All these sources of reciprocal pleasure may be true: But still they are only effects, and not original causes, of filial and parental affection; for that mutual attachment exists the moment after the young animals come into the world, and, of course, previous to all experience of titillation, of heat, of habit, or of any other circumstances that may, perhaps, contribute to strengthen or prolong the exertion of the primary cause,

which must forever lie concealed from human penetration.

In most animals, except the human species, parental and filial affection cease whenever the young are able to provide for themselves. The pleasures derived from sucking, and from other circumstances formerly mentioned, might for some time remain; but the young grow large, unwieldy, petulant, and enter into competitions for food, which not only contribute to alienate the affection of the parents, but even to excite resentment and aversion. These, however, are only secondary causes. The purposes of Nature are fulfilled. The ardor of affection, which was indispensably necessary to the protection and rearing of the young, being now no longer useful, is so totally extinguished, that neither the parents nor the offspring are capable of recognizing one another. This temporary and amiable instinct is obliterated, and never revives till the fervours of love are again felt, and a new progeny appear.

Marriage or pairing, though by no means an universal institution of nature, is not unfrequently exhibited in the animal creation. With regard to man, both male and female are instinctively impelled to make a selection. The force of this natural impulse is strongly felt by every young and uncorrupted individual. When not restrained by necessity, or other powerful motives, men and women would intermarry long before it would be prudent in civilized or artificial states of society. This universal, and almost irresistible impulse of selection, is to me the strongest argument

yant in favor of monogamy, or the union of pairs, among the human species.

The same impulse, or law of nature, takes place among many other animals, as the partridge tribes, the swallow, the linnet, and in general, all the small birds. The assiduity, attention, mutual affection, laborious vigilance, and steadfast fidelity of pairing animals, are truly admirable, and, to ingenious minds, afford the most exemplary admonitions to virtue and conjugal attachment.

Beside this forcible impulse of selection implanted by nature in man, and in every other pairing animal, some other facts deserve to be noticed. In all pairing animals, including, of course, the human race, the males and females produced are nearly equal. This is a plain indication that nature destined these animals to pair or to marry. Injustice, jealousy, animosity, and every animal calamity, would ensue, if this order of nature were encroached upon, in creatures who are endowed with the instinct of sexual selection.

It is not incurious to remark, that human institutions often contradict the laws of nature. The dunghill cock and hen, in a natural state, pair. In a domestic state, however, the cock is a jealous tyrant, and the hen a prostitute. But even in this unnatural society, a selection is sometimes to be observed. The same phenomenon is exhibited among mankind, when placed in certain situations. Like domestic poultry, the Turks, and some Asiatic and African nations, influenced by an accursed government, and by an execrable religion, rebel against the law of love, and of

reciprocal attachment. In these countries, a rich man not only engrosses, but imprisons and tortures, as many beautiful women as his fortune enables him to support. Destitute of all those endearments which arise from mental communication, from parental tenderness and affection, from mutual confidence and solace, he is, while young, perpetually tormented with jealous apprehensions. As he advances in life, his jealousy and terror augment. Though his females are scrupulously guarded from every intrusion, by servile and mutilated wretches, his fears increase with his years and debility, till a premature and comfortless old age puts a period to his insignificant and lifeless existence.

In general it is to be remarked, that all those species of animals, whose offspring require, for some time, the industry and support of both parents, are endowed with the instinct of selection, or of pairing. With regard to the feathered tribes, pairing is almost universal. A distinction, however, as to the duration and circumstances of their pairing, is to be observed. The young of all the small birds, as well as of most of the larger kinds, continue for some weeks in a weak and helpless condition. The mother is not, like quadrupeds, provided with organs fitted to secrete milk; of course she is unable to nourish them out of her own body. She is therefore obliged to go abroad in quest of food for them. But the progeny are so numerous, that all her industry, if not assisted by the father, would be ineffectual for their support and protection. In all birds whose young

are

are in this condition, the males and females not only pair, but each of them is endowed with the strongest parental affection.

Both are equally anxious and industrious in procuring food for their mutual offspring. This parental care and attachment uniformly continues till the young are fledged, and have acquired sufficient strength to provide for themselves. Eagles and some other birds of prey, continue faithfully in pairs for years, and perhaps during life. These facts afford a strong argument in favor of marriage among mankind. No animal remains so long in the infant and helpless state as the children of man; and no mother, could, with her own industry, possibly suckle and procure nourishment for a numerous family. Here, as in the feathered tribes, the assistance of the father becomes indispensable. On this subject, a curious instinct merits attention. The male of most birds not only selects a female, but, with great assiduity, brings food to her when sitting on her eggs, and often relieves her by sitting on them himself.

There are other species of pairing birds, whose young, as soon as they are hatched, are capable of eating their food when presented to them, and of course require less labor from the parents. In these species accordingly, the male pays no attention to the progeny, because it is unnecessary; but the mother carefully leads them about to places where proper food is to be had, protects them from injuries, and communicates heat to them by covering them with her wings.

Quadrupeds, especially those which feed upon grass, do not pair;

because while the female gives suck to her young, she herself is feeding. Beside, the young of this tribe very soon after birth can eat grass and other vegetables. The Count de Buffon remarks, that the roe-deer, though they feed upon grass, are to be excepted from this rule: for they pair, and have annually but one litter. Lions, tigers, wolves, and other rapacious quadrupeds, do not pair. The whole labour of procuring food is devolved upon the female, which often shortens her own life, as well as that of her offspring. In relation to man, this is a fortunate circumstance; for if beasts of prey paired, a dangerous multiplication of those destructive species would be the consequence. But pairing is essentially necessary to birds of prey; because during the process of incubation, the female would not have time sufficient for procuring food; which in these animals, requires both patience and address. Some quadrupeds, particularly those which lay up provisions for the winter, as the beaver, pair. As soon as the young beavers are produced, the males abandon the stock of provisions to the females, and go in quest of food for themselves. But they by no means relinquish their mates; but frequently return and visit them while they are suckling their young.

If man and some of the pairing animals be excepted, the seasons of love are limited to particular times of the year. These seasons, tho' various, are admirably adapted to the nature and economy of the different species. In all animals of this kind, the seasons

sons of love, and the times of female gestation, are so contrived by nature, that the offspring, when brought forth, are amply supplied with the particular species of food upon which they principally live. Tho' the times of gestation vary considerably among such quadrupeds as feed on grass, the respective females uniformly bring forth early in summer, when the grass is tender and luxuriant. The mare comes in season in summer, carries eleven months, and is delivered in the beginning of May. Sheep & goats come in season in the end of October or beginning of November. They carry five months, and produce when grass begins to spring. It is worthy of observation, that, though the times of gestation in the same species, and in all latitudes, never alter, yet the seasons of love, and times of delivery, vary with the climate. In Italy sheep come in season in the months of June or July. The females, as usual, carry five months, and bring forth in November or December, the very period when grass, in that climate, is in its best state for pasture; for, in April, it is burnt up, and sheep have nothing to browse upon but shrubs. The rutting season of the stag is in the end of September and beginning of October, and the female brings forth in May or the beginning of June. These animals inhabit the highest mountains of Scotland, where the grass of course, does not begin to spring so early as in the lower parts of that country. Beavers come in season about the end of autumn, and bring forth in January, when their store-houses are full of provisions. The young of pairing birds are produced in

the spring, when the weather begins to be comfortably warm, and their natural food abounds. In a word the bringing forth, or hatching, of all animals, not excluding the insect tribes, uniformly takes place at those seasons of the year when the nature of the weather, and the food peculiar to the species, are best adapted to the constitution of their offspring. Caterpillars of every kind are never hatched till the various plants on which they feed, though they grow in different months, have put forth their leaves.

Essay on Comets.

THE astronomy of comets may be properly said to be yet in its infancy, no advances having been made in it before the last century. With respect to the ancients, they knew very little of their nature or motions. Some considered them as wandering stars: others supposed them to be mere appearances, formed either by reflection or refractions of the sun's beams, having no real or distinct substance from other celestial bodies. Others believed them to be fiery meteors, generated of bituminous exhalations from our terraqueous globe, which being elevated to the higher regions of the atmosphere, were there set on fire, and continued their appearance till all their sulphureous particles were consumed: while others considered them only as ominous phenomena, displayed by the Supreme Being to terrify mankind, and warn them of the approach of some dreadful calamity. And the same opinion prevailed during the dark ages between the decline

decline of the Roman empire and the Reformation.

The poets have frequently compared a hero in his shining armour to a comet; and as poetry delights in omens, prodigies, and such wonderful events as were supposed to follow upon the appearance of comets, eclipses, and the like, they never fail to make some allusion to the popular superstition on this subject. Thus Homer, Virgil, and Tasso, who have been copied by Milton, in his fine comparison of Satan to a comet:

Incent'd with indignation, Satan stood

Unterrified, and like a comet burn'd,

That fires the length of Ophiucus huge

In th' arctic sky, and from his horrid hair

Shakes pestilence and war.

Milton has here exceeded his originals in sublimity; and his comparison is applied with much greater propriety than theirs; for they describe only a mortal hero, but Milton is speaking of a superhuman being—I shall give two more quotations, in which, I think, the popular opinion is not only poetically, but philosophically mentioned:

In Fancy's eye encountering armies glare,

And sanguine ensigns wave unfurl'd in air!

Hence the weak vulgar deem impending fate,

A monarch ruin'd, or unpeopled state.

Thus comets, dreadful visitants! arise,

To them wild omens, science to the wise!

These mark the comet to the sun incline,

* *The Aurora Borealis.*

While deep-red flames around its centre shine!

While its fierce rear a winding tail displays,

And lights all æther with the sweeping blaze!

Or when, compell'd, it flies the torrid zone,

And shoots by worlds unnumber'd and unknown:

By worlds, whose people, all agast with fear.

May view that minister of vengeance near!

Till now, the transient glow, remote and lost,

Decays and darkens 'mid involving frost!

Or when it, sunward, drinks rich beams again,

And burns imperious on th' æth'rial plain!

The learn'd-one curious eyes is from afar,

Sparkling through night, a new illustrious star!

SAVAGE

Amid the radiant orbs,

That more than deck, that animate the sky,

The life-insufing suns of other worlds;

Lo! from the dread immensity of space

Returning, with accelerated course,

The rushing comet to the sun descends;

And as he sinks below the shaded earth,

With awful train projected o'er the heav'ns

The guilty nations tremble. But, above

Those superstitious horrors that enslave

The fond sequacious herd, to mystic faith

And blind amazement prone, th' enlighten'd few

Whose godlike minds philosophy
exalts,
The glorious stranger hail. They
feel a joy
Divinely great; they in their
powers exult,
That wondrous force of thought,
that mounting spurns
This dusky spot, and measures all
the sky;
While, from his far excursion
through the wilds
Of barren æther, faithful to his
time,
They see the blazing wonder rise
anew,
In seeming terror clad, but kindly bent.
To work the will of All-sustaining love:
From his huge vapoury train perhaps to shake
Reviving moisture on the numerous orbs,
Through which his long eclipse winds; perhaps
To lend new fuel to declining
suns,
To light up worlds, and feed th'
eternal fire.

THOMSON.

When the terrors, which superstition and astrology formerly excited, had fled before the dawn of philosophy; when Newton, unfolding the system of the universe, had described the laws by which the motions of comets are directed, and Halley had carried the theory of his illustrious predecessor to a high degree of certitude and perfection, their discoveries gave rise to new kind of anxiety and apprehension. It was feared, that some of the comets, which move in all directions through the different regions of our planetary system, might, sometime or other, meet with our earth in its course; and it

was supposed, that some reoccurrences may have already happened, and produced the revolutions of which the vestiges are to be found in several parts of our globe. Thus Whiston supposed the general flood an inundation produced by the tail of a comet, and supposed that the universal conflagration will be occasioned by the earth's meeting one of those bodies on its return from the sun. Maupertuis imagined, that the tails of comets, by mixing their exhalations with our atmosphere might have a noxious influence upon the health of animals and the growth of plants. He farther apprehended, that their attraction might, some time or other, oblige our globe to change its orbit, and to revolve about one of them in the character of a satellite, or, at least expose it to more violent degrees of heat and cold than it at present experiences. But these terrors are merely visionary; and have been refuted in an excellent essay on the subject, by M. Dionis du Sejour. This work which contains the best theory of comets hitherto published, has the double merit of having given new degrees of perfection and improvement to the science of astronomy, and of calming the fears and apprehensions of mankind, by shewing that we have absolutely little or nothing to fear from those flaming bodies, which ignorance and superstition have rendered so terrible.

Comets, according to Sir Isaac Newton, are compacted, solid, fixed, and durable bodies: in one word, a kind of planets; which move in very oblique orbits, every way, with the greatest freedom; persevering in their motions,

motions, even against the course and direction of the planets ; and their tail is a very thin slender vapour, emitted by the head or nucleus of the comet, ignited or heated by the sun.

From the lights which this great philosopher has thrown upon this abstruse part of astronomy, there is reason to think, that succeeding astronomers will carry it to the greatest degree of perfection. But although we are indebted to him for a true theory of the motion of the comets, yet, with respect to the formation of their tails, and the uses for which these great bodies are intended, his opinions have been controverted. Dr. Hamilton, in particular in his ' *Philosophical Essays*,' controverts Sir Isaac's opinion. He asserts from a view of the phenomena of a comet, that the matter which constitutes its tail, is not an illuminated vapour, but a *self shining substance*, which in all positions of the comet, and whatever be the direction of its motion, whether towards or from the sun, is thrown off from its dark hemisphere, in a direction opposite to the sun, a short time before and after its perihelion, or nearest approach to that luminary. He finds, moreover, in the Aurora Borealis, a matter which greatly resembles it in appearance, its situation with regard to the sun and to the body whence it flows, as well as in the nature of its substance, so far as it is known to us : for the Aurora Borealis is likewise a rare and lucid substance, thrown off in a direction nearly opposite to the sun, from the dark hemisphere of the earth : tending towards the zenith of the spectator, or the vortex of the earth's shadow ; rising

principally from the northern part of the earth's atmosphere, and most frequently visible while the sun is passing through the southern signs, and the earth moving from the autumnal to the vernal equinox, through that half of its orbit which is nearest to the sun ; and lastly, not intercepting, in any sensible degree, the light of the fixed stars : so that, to a spectator placed at a considerable distance from the earth, and shaded from the sun's light, it must appear as a tail to the earth ; small, indeed, in proportion to the earth's diameter, but in its direction, situation, transparency, and lucid appearance, resembling that of a comet.

(To be continued.)

TIMUR—*An Eastern Tale*
Of patience and resignation illustrated and enforced. By S. B. Esq.

ON the banks of Araxes, near its source among the mountains of Arrarat, in the kingdom of Persia, lived Timur, the husbandman. He inhabited the dwelling of his ancestors, and sought his subsistence from an industrious cultivation of the earth—from the fish of the adjacent river, and the game of the surrounding mountains. While he pursued this course of life, his days glided on rapidly and with pleasure. He was awakened in the morning to labour, by the songs of birds, and the breeze of fragrance fanned his sleeping moments. Health circled in his veins, and strength nerved his arm. On his cheek sat the rose of youth, and the diamond's brilliance dazzled in his eye. His hours were spent without care,

and his sleep was undisturbed by fear or remorse.

Thus lived Timur for a series of years : but the uniformity of his life began to grow irksome. He longed for some pretext, that would justify him in quitting his native place, and would introduce him to a more varied scene, the object he wished for soon arrived. He had retired from the toils of day to his cot, he was cooling himself beneath the shade and eating his mid-day repast, when a stranger who was attended by camels and slaves approached him and enquired, whether he had any, and what produce to dispose of—Timur wished to know what would be given him in exchange, a number of articles for ornament and use were presented to his view. He bartered away unwrought silk for silken garments,—he exchanged his corn, and oil and fruits, for trinkets and coins of silver and gold : and the merchant and he parted, each believing himself the richer by the exchange. From this time onward the aspiring mind of Timur was agitated by the prospects of wealth and the desire of grandeur.

"Surely," said he to himself, "this merchant is far happier than I am : he traverses provinces with unbridled liberty—he beholds the finest scenes of nature, which various countries can present to the traveller's eye. He amasses wealth as he goes. He commands the respect of all who approach him. He is surrounded by slaves, who minister to his every want—and who even anticipate his wishes. He lives on the richest delicacies the earth can produce, and is clothed with the choicest vesture that art can prepare. What wish of his heart

can he then have ungratified !—what addition can be made to his happiness !—While I confined to one narrow compass, am doomed to draw my support from the earth by the severity of labour. Unnoticed among my companions, and impatient of solitude, I cannot, I will not endure my present condition of life.—I will break off the shackles of restraint, and rise to consequence, or die in the attempt."

With this determination Timur immediately converted his paternal inheritance into money—he procured himself camels, a couple of slaves, and a variety of country produce, and set out in quest of wealth and distinction. Heaven smiled on his every attempt. He traded for several years through various provinces of Persia. By strict attention to business, joined to good natural talents, he rapidly increased his fortune, and in a few years became the proprietor of as great wealth as the merchant whom he had once envied so much.

As his opulence increased, his ambition encreased also. He sighed for power. He wished as he surpassed the governors of many provinces in riches, at least to equal them in authority.—Prompted by this desire he repaired to Isfahan, the metropolis of Persia. Here he collects his scattered property—he purchases a large house : he furnishes it in the highest style—he opens his store, filled with the richest products of the east. Customers crowd to purchase, and his heart exults at the prospect of beholding himself ascending to the highest pitch of wealth and glory. He now begins to bow at court—

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he entertains the first ministers of the kingdom—he fills their ears with flattery, and their hands with presents. By them he is introduced to his sovereign. Shaw Tahmas, having heard of Timur's wealth, affected instantly to regard him with attention. Timur, flattered by the monarch's notice, on his return home, sends a magnificent present. Struck by this proof of a vassal's opulence, his cruel lord forms the black design of wresting it all from the hands of the unsuspecting Timur. He accordingly employs his nephew Shaw Abbas, to ascertain the extent of Timur's wealth, and the places in which it was deposited. The nephew undertakes the task: he becomes intimate with Timur: day after day he is present at his feasts—mingles in all his pleasures—and becomes the friend of his soul, the depositary of his confidence. Having finished his commission, and discovered the whole of Timur's wealth, Shaw Abbas reports to his sovereign the result of his enquiries.

Presently after, Timur is arrested by a minister of justice, and brought before his monarch. He is there accused of conspiring against government—of corrupting the nobles—and of a design, in short, to depose his prince, in favor of Shaw Abbas. Witnesses had been suborned, and instructed to establish these charges—but poor Timur, thunderstruck at such accusations, and apprehending his fate to be already fixed, could only fall down on his knees, and implore forgiveness of his Lord. Shaw Tahmas, melted at the sight of innocence in despair, and conscious that he was about to inflict punishment: where there was no

crime—although he had resolved on having him strangled immediately; altering his purpose only confiscated his goods, and sentenced him to perpetual banishment. Overjoyed at finding exile instead of death to be his lot—with a few of his jewels, which Shaw Abbas, who was at heart his friend, had privately allowed him, Timur left the great city of Isfahan, once more to begin life, in lower circumstances than when he first commenced merchant. He wandered into one of the adjacent provinces, without any motive of preference or any plan of conduct. The circumstance of having barely escaped destruction, was yet strongly impressed on his mind, and gave an elevation to his spirits. But after recurring often, the influence of this idea became languid; and the wretched Timur sunk under the double pressure of poverty and exile. Having so long lived without care or labour, the return of these became infinitely irksome. Accustomed to every delicacy that could gratify his palate, to flattery and respect from crowds, he found it extremely difficult to brook the coarsest fare, and to endure with patience both solitude and neglect. When he had leisure to revolve these things in his mind, he abandoned himself to despondence, and in the agony of his soul, was preparing to part the thread of life with his own hand—when a secret still voice addressed him in words to this effect: "*Timur* forbear!—be patient and resigned, and much happiness shalt thou experience yet on earth." Strengthened by this assurance, Timur resolved once more to resume his former course of

life—once more with activity to engage in trade, but never again to approach the palaces of royalty, or to court the smile of grandeur.

Accordingly he sold his jewels, purchased with them some camels, goods, and a few slaves, and recommenced his mercantile life. He began business with spirit—his skill was increased by experience—he improved every opportunity of adding to his estate—and in a shorter space of time, than he had before passed in trade, and with less labor, he found himself possessed of nearly as much wealth, as when he had removed to Ispahan. Timur now thought, after increasing his fortune a little more, he would purchase a farm, on which he would erect buildings, plant trees, and direct at pleasure the flow of streams—that he would purchase slaves to till his grounds, whom he proposed to treat with true lenity—and that to all the country round, he would be a father and benefactor. These thoughts occupied his mind, and often led him to bless the genius, whose whisper had promised him happiness, while he was preparing to finish his own existence. Under these views, he continued to increase his property, in contemplation of a speedy retirement. But while in the prosecution of business, he was one day passing an extensive plain, he was on a sudden surprised by a band of robbers, who rushed from a neighboring wood—stripped him of all he possessed—and left him bleeding and wounded on the plain. It was some time after being thus left, before he gained strength enough to rise and make provision for himself. After some hours

of languor and stupefaction, his senses returned in some degree. He rose—to stray he knew not whither—to do he knew not what. Chance directed him to the wood, from which the robbers had issued, and brought him to the side of a cool rivulet. He was almost parched up with thirst: having satisfied this, and feeling faint from exertions he had made, and his loss of blood, he laid himself down on some moss, to rest from fatigue, and to settle what he should do. The powers of his mind had now quite returned;—returned to shew him his forlorn circumstances, like the dim light of a taper, that but serves to shew the condemned prisoner, the horrors of his dungeon and his chains. Timur's spirits were now exhausted, and he began to sink under the load of his misfortunes—'What!' said he, 'is it thus the promises of the genius are fulfilled? is this the happiness that awaited me on earth? wherefore was my hand stayed, when I had fortitude and the means of putting an instant period to my life and misery? then had I not been thus abandoned to solitude and want—without the means of support—& without even the aid of a single friend to solace or assist me. But now am I doomed to languish here, till hunger shall close my eyes, unless some beast of prey should mercifully put a speedy end to my sufferings. But I will not wholly despair—I will endeavor to be patient under misfortune, and resigned to my destiny: perhaps the good spirit has yet some happiness in store for me.'—Such were the thoughts of Timur; till faint and fatigued, he fell asleep,

and

and was presented and comforted with the following vision.

He imagined himself transported to a region very similar to the one in which he had been born and reared. It appeared to be a smooth spot of meadow, through which ran a stream, whose current was small, but irresistible. On this he was launched without his knowledge or assent, in a slight unfinished vessel. Thousands around him appeared to be embarking, at the same time, and in the same condition with himself, on this rapid little stream.

All were borne down the current with equal violence; nor could any power arrest or retard their course; they were obliged to pass many whirlpools, and rocks—most of them unseen till past—fatal to thousands, and dangerous to all; so that before they had gone many leagues, the greater proportion of those who had first set out, were lost thro' the fragility of their barks, or the accidents of the passage. As they proceeded downwards, the stream widened into a broad river, their prospects were enlarged;—their days grew more cheerful;—and their nights were passed in sound repose. Fairy scenes began to break forth all around: and the light of the sun above, which threw a brilliant lustre over every surrounding object, was wholly unobstructed by clouds. Yet a constant mist hung over the river, and obscured or hid every distant object. At times this would become so extremely thick, to all appearance, as to give pain, while at other times it would be partially dispelled, and remote views would cheer the sight. Whenever this happened to be the case, the great-

est impatience was discoverable in every face—the objects thus presented to sight, always appeared more splendid and inviting, than those, near at hand: they were encircled with beauties, which dazzled the eye, and which imposed a fallacy, that possession alone unveiled. But as the travellers passed down the river, their views became more extended, their sphere of knowledge enlarged. They derive no advantage, however, often from this circumstance, beside that of seeing a more wide display of human misery, and of feeling themselves an increase of cares and infirmities. All the barks with which they had set out, were daily decaying: and many whose strength and soundness promised the greatest durability, were often seen most unexpectedly to perish. To sink finally, they all knew to be their inevitable lot: but every one was flattered with the expectation of sinking last.

The larger part of the travellers seemed to take a pleasure in making complaints of the shortness of their passage—of the weakness of their vessels—and of the insipidity and emptiness of those objects, in the acquisition of which they were employed: yet scarcely any one seemed to realize the sentiments he delivered to others. When complaints were made of the general feebleness of their barks, and of their exposure to danger and destruction, every one applied these remarks to the situation of others, not to his own. Flattered by a fascinating little deity, whose smile diffused brightness wherever she appeared, all believed themselves secure in the midst of danger.

ger. And even when their vessels became leaky, and were supported only by the slender assistance of some of their fellow passengers, still they were amused with the belief, that they would hold out as long as others, who were the best provided for the voyage.

Of the extreme shortness of their voyage in general, many raised loud complaints: and yet (strange to believe) employed themselves, during the whole of the passage, in catching bubbles, which floated in the air—in collecting particles of shining dust, which were strewed over the surface of the river—in daily stowing their vessels with insects, that buzzed around them—or in extracting essences and sweets from the surrounding atmosphere. There were persons, whose office it was to warn the great body of passengers, of the insufficiency of these objects to confer happiness. They delivered excellent lectures on the vanity of these pursuits—they cautioned their associates against the dangers to which they were exposed, while grasping at these trifles, and pointed to substantial enjoyments in a higher region, which they lost, while grasping at shadows. But these admonitions were seldom attended with any great or permanent effect. Scarcely had the majority of hearers ceased to listen to these instructions, when they returned to their old pursuits with the same ardour as before. In moments of serious reflection, however, many would acknowledge the vanity of those pursuits which engaged their attention: but this acknowledgment seemed to have no effect on their practice. Although daily observation prov-

ed to them the justice of the maxims they heard from their wisest moralists, yet habit had fettered them with chains, which neither ingenuity nor resolution could break.

While these ideas were passing thro' his mind, Timur believed himself gliding with his companions down the current on which they were all embarked. And finding he had been engaged in pursuit of the same trifles that his associates had followed—that he had examined their weight and value, and found them small—that he had passed almost every region of pleasure—and that, according to the usual course of things, he could not continue afloat much longer, he thought it high time to ascertain whether those enjoyments of the upper regions, which he had been advised to secure, were so unmixed with pain, and so completely satisfactory, as they were alledged to be: but while he was arranging his plan for the remainder of the passage; and labouring to detach himself from the chase of those objects that had lately engrossed his thoughts:—on a sudden, he found his bark had sprung a leak, and that no assistance could prevent his sinking immediately. The agitation of his mind was so great at this prospect, as to dissolve his slumbers, and finish his vision.

When he awoke, his memory was in full possession of the images that had been presented to fancy, while under the influence of slumber. He revolved them frequently, and believed the vision had been presented for the purpose of consoling him under his calamities, and of instructing him in the principles of duty.

Sleep

Sleep had so composed his mind, and recruited his strength, as to enable him to rise, and wander in quest of some refreshment and place of security. He pursued the course, of the rivulet, on whose banks he had reposed, till fortunately he met with a path that crossed the stream. This he traced through the wood, and was conducted by it in a short time, greatly to his surprise, to the cell of an hermit. A cluster of trees, arranged in regular order, cast a deep and solemn gloom over the front of the hermitage. Timur entered the avenue that led to the cave, where resided the occupant of this retreat; and about half-way was met by an aged man, whose silver locks and venerable aspect impressed his heart with respect and awe. The old man welcomed Timur to his humble mansion—set before him the best entertainment his cell afforded—and after many assurances of sympathy and regard, enquired how he had come to this desolate and remote region—‘for,’ said the hermit, ‘many years have elapsed, since I became the tenant of this spot, and but twice before have I beheld the human face. Pray inform me by what accident you have reached a place so seldom visited by the foot of man.’ Timur on this related the history of his life, from his first adventure to his recent misfortune. He took notice of the circumstances that induced him to repose on the bank of the contiguous stream, and mentioned every particular of the vision, which he had there seen.

‘Son,’ says the hermit, ‘you must know that you stand on enchanted ground. A good genius presides over the rivulet, near

which you slumbered, and over the adjacent ground. On my first escape from the world, where I was rudely buffeted by the storms of misfortune, I was favored by a vision precisely like the one you have just related—I was painfully dubious of its purpose, and of its source, whether from the agitation of my own mind, or whether it was produced by the agency of some superior being.

‘While searching into its design, and recalling its images, one evening as I reposed on my leafy couch, suddenly an effulgence of light broke around me—and I heard a voice addressing me in these words :

‘Child of misfortune ! for thy comfort and thine advantage in this retreat of disappointed hope, the spirit of these shades has deigned to solve thy doubts, and to explain the vision thou hast beheld. Know then, that the river on which thou sawest so many embark with thyself, is the great river of life. The first part of the passage is the region of childhood—here many dangers encompass, and multitudes of your race, who begin their journey with every appearance of health, thro’ the carelessness or ignorance of parents, or through feebleness of constitution, sink into an untimely grave. When you approach the region of youth, there brighter prospects dazzle the sight—pleasures entice, but often terminate in pain or disappointment. Advancing farther down the river of life, you come to the active period of manhood : here greater cares agitate—contentions thicken, and mighty objects engage the imagination and the heart.

‘Insensibly

‘Insensibly hence you glide into the realm of age—where surrounding scenes begin to wear a sable aspect—where the face of nature fairs, and the sounds of music fail—and where your bodies (the barks in which you float down the stream of life) are attacked by disease, and are no longer habitations for their ethereal and immortal occupants.

‘The mist you observed on the river is the mist of uncertainty, which the Supreme Creator has cast over the scenes of futurity—sometimes this is partially dispelled, and you faintly descry objects at a distance. But the light, in which you behold these, is always delusively flattering. Hope, the little deity, whom you saw playing before you, by her smile clothes things future in so attractive a garb, that they invariably seem to change their shape and colour, on a near approach.

‘The bubbles, the dust, the insects, and the essences, which you observed your companions so eagerly collecting, were the honors, the wealth, and the pleasures of the world. These at best are precarious and unsatisfactory; and are the sources of certain misery, when pursued at the expence of virtue and piety.

‘Those of your associates, whose office it was to warn their fellow travellers of their duty and their danger, were the ministers of religion. Their instructions are generally heard with approbation, but seldom regarded in action. The objects of sense so fully monopolize the attention of the multitude, as to urge them along a path widely remote from that which conducts to substantial happiness.

‘On the whole, the purpose

of the vision is to shew you a just picture of human life. In this you perceive there is much uncertainty in regard to the direction you are to take, as you are liable to be swept along with every current into which you fall; that in every state and region of life, there is a mixture of good and evil; but which of these shall preponderate, depends greatly on your own discretion: that the enjoyments of sense are short and deceitful, while those of virtue are permanent and certain: in a word, that although the common blessings of life are equally distributed among the just and unjust, yet to the upright of heart are reserved those superior pleasures that flow from love of Deity and from charity towards man.

‘Such,’ said the Hermit, ‘is the explanation given me by the genius, of the vision I had seen. Hence I derived comfort; and from that time onward I have committed my ways to the direction of heaven, pursued the path of duty, as far as I could discern it, and have left the result to superior wisdom.’

‘Thy conduct,’ said Timur, ‘I approve highly, I return thee many thanks for this lesson of wisdom thou has given me, and am resolved to repine no more at the decrees of the great Parent of Nature. I will endeavor to obey every intimation of his will, and to rest patiently submissive to all his dispensations.’

Timur accordingly made up his mind to pass the remainder of his days in solitude with the hermit, he believed that as providence had allotted him this situation, without his own assent, he ought to remain here for life, unless

less some new occurrence should convince him, that a return to the active scenes of life was his indispensable duty.

Having taken this resolution, with the permission of the hermit, he began to enlarge their cell, and to furnish it with conveniencies for repose by night, and their better accommodation by day. He collected moss from the trees of the wood, to soften their couch; he hewed a large flat stone into the form of a table, which he furnished with feet of stone: he made him jars of clay, which he hardened with fire, to bring water from the fountain. In short, whatever gave exercise to his ingenuity or diligence—whatever contributed to alleviate the hardships of his condition, or to accelerate the speed of time, he pursued with ardour: for amidst all his endeavors to fill up existence, with works of amusement or utility, he found he had much unoccupied time on hand: and to one, who had led so active a life as Timur, this was a source of extreme dissatisfaction. At times he would half persuade himself that it was his duty to abandon his retreat, and to devote the remainder of his days to the good of society; but he would soon again relapse into his belief, that Providence had here fixed his lot, and that rashly to relinquish this state, were to violate the will of his Maker.

Thus he lived for two long years, when one day in his rambles after fruits and herbs, he came to the very plain on which the robbers had plundered him of all his wealth, he stood looking about him here, deeply immersed in thought—contrasting his present with his former condition,

when at a distance he espied three horsemen riding towards him. Pleased with any thing that wore the aspect of man, Timur stood till they came up. They asked him a number of questions about the time he had resided in those parts, and the manner of his life, they finally enquired whether he had ever met or known a man whose name was Timur, of whom they remarked they had long been in pursuit, in consequence of a large reward offered by the Sophi of Persia for finding him—that they had traced him to this plain—but beyond it could learn nothing of him.

On hearing this information, Timur's heart fluttered—his strength failed—a general tremor seized his limbs—and confusion overspread his countenance. The horsemen perceived his embarrassment—they conjectured the cause and charged him with being the man. It had availed nothing to deny the fact: he therefore remained silent: on this he was instantly mounted behind one of them, and off they drove full speed. Timur often enquired the cause of his being thus traced to his desolate retreat. He apprehended strongly, that Shaw Tahmas, not satisfied with the confiscation of his property, had resolved to pursue him to death: but he received no information on this subject, till he was ushered into the presence of his sovereign. But how great was his surprise, to find in that sovereign the person of Shaw Abbas—and how great his extacy, to be met by his prince with an affectionate embrace!

He found that some time after his banishment, Shaw Tahmas had

had died, and that his brother had succeeded him, who being assassinated for his cruelty, his son Shaw Abbas had been raised to the throne. His present lord, he understood, anxious to restore him the property which his uncle had arbitrarily taken away, had dispatched messengers into every part of the kingdom, to discover him, if alive, and to bring him to Isfahan. In a few days from this time, Timur was put in possession of all the wealth that Shaw Tahmas had seized: this he appropriated to the most benevolent purposes—he aimed no more at shew or grandeur—but in acts of beneficence spent his time and property—He enjoyed every blessing his heart could desire—health and opulence, the approbation of his conscience, and the friendship of his sovereign. In this way a number of Timur's years glided on, till, after reaching a good old age, he began to find his strength decay—and thought the hour of his dissolution fast approaching—Impressed with this sentiment, as he one evening lay on his bed, reflecting on his past life, and making preparation for his future—suddenly a light blazed through his chamber, and he heard the same still voice he had once heard before, addressing him to this effect: ‘Son of my care! thou hast done well to remember and obey my directions. In a moment of despair I bade thee ‘be patient and resigned, for that much happiness awaited thee yet on earth.’ Thou hast regarded my directions, and known the rewards of obedience—Although thy views have often been dark—and thy life at times uncomfortable, thou hast not doubted my promise, nor revolted

at the trials assigned thee: hence therefore learn thyself, and teach others, never to distrust the goodness of heaven. Though its ways may often be inscrutable to human eye, yet thy race are not less safe for being under a direction superior to their own—When events seem most gloomy to them, Providence is often consulting their highest happiness, and from apparent evil, often educes substantial good.

‘Relinquish thyself therefore to the guidance and protection of thy God and of his prophet—Be thankful for blessings received—be patient under their denial or their loss—keep the straight path of truth and duty: let no fear of evil deter, let no prospect of advantage, present or future, seduce thee from it: so shall thy few remaining days be crowned with peace, and thy repose shall be sweet and refreshing—So shall the great Alla receive thee at last to himself, and the virgins of Paradise welcome thee to the gardens of bliss.’

—
FROM KNOX'S ESSAYS.

On the obligations which learning owes to the Christian Religion.

MANY among those who have made the greatest pretensions to learning have professed themselves enemies to revelation.

It is not, indeed, difficult to account for their rejection of a religion which is all humility, and by no means calculated to please such as consider the applause of men as the most valuable object, and who pride themselves on the infallibility of their own intellects.

To the bold, the conceited, & the half-learned pretender to philosophy, who is weak enough to think

think his reason commensurate to every object which falls under its notice, that system which requires the exercise of faith more than of reason, appears, as the scriptures themselves observe, foolishness. Pride, and a very silly kind of pride, such, indeed, as arises from narrow views of things, and an ignorance of human nature, is the foundation of infidelity.

It is, however, no less ungrateful, than foolish and wicked, in the sons of learning, to devote their abilities to the extermination of the national religion. For it is really true, that all the ancient learning which now remains, was preserved by some peculiar circumstances attending the propagation of Christianity; and, I believe, it will be thought very probable, that if the ancient languages, and the books written in them, had been entirely lost, the civilized nations of Europe would have still continued in a state of darkness and barbarism. Real superstition would then, indeed, have reigned triumphant; and the philosopher, as he calls himself, who is now writing down christianity, would have trembled at witches and goblins, spells and enchantments. He makes use of that very light, which has directed his steps in the paths of learning, to discover the most probable means of extinguishing the source of all illumination.

I was led into this train of reflections by the perusal of a charge of a late very learned archdeacon of London, in which he evinces that our Savior spoke most truly in more senses than one, when he said of himself, 'I AM THE LIGHT OF THE WORLD.'

When any species of literary industry is considered as a duty founded on religion, care will be taken to preserve those parts of literature, which from the indolence and infirmity of the human mind, might have been lost amidst revolutions, persecutions, distress, and the fury of conquest. In every difficulty, the Christians fled for comfort to their scriptures, and watched over them with peculiar vigilance. The Septuagint preserved, in the worst times a knowledge of Greek; and the Latin translations, which were multiplied with avidity, rescued the Latin language from total oblivion. Josephus was studied, and therefore preserved by the christians more carefully than by the Jews: and the necessity of Greek for the understanding of the New Testament, caused that language not only to be saved from the ravages of time, but also to be studied with devout attention.

The Fathers of the church wrote in Greek during three centuries; and at a time when the Latin language was gradually decaying, the Latin fathers contributed something to its restoration; and wrote, as well as their coeval writers among the Pagans, not indeed with Augustan excellence, but still well enough to preserve a skill in the construction and vocabulary of the language.

A considerable knowledge of history, and something of chronology and philosophy, was necessary in studying and defending the scriptures, even in the earliest ages; and many christians appeared well skilled in these parts of learning, at a time when they were generally neglected. Religion and conscience operated as a stimulus

stimulus, when all other motives were insufficient to retard the mind in its progress down the declivity.

With a view, and solely with a view, to enable ecclesiastics to read and understand the scriptures, even in the most dismal night of ignorance, there were some places of instruction in cathedrals and monasteries, in which the embers of literature, if we may venture to use that expression, were preserved from total extinction; in which a spark lay latent, which was one day to lighten the universe.

The little learning of those unfortunate ages, though it did not enable the persons who possessed it to taste and understand the beauties of the ancient poets and philosophers, yet gave them some idea of the value of books in general, and enabled them to transcribe with tolerable accuracy, even what they did not accurately understand. Thus were those inestimable treasures of all elegance and pleasing knowledge, the old Greek and Latin authors, handed down to ages more blessed; to those who were able to unlock them, and pour out their riches for the general utility. Nor are we indebted to christians for the classics only; but also for the Roman law, and the codes of Justinian and Theodosius. Books, which were destroyed by ignorant and angry kings and conquerors, found a safe asylum in religious houses; and even Monks, which has been justly reprobated as one of the follies of human nature, became under the direction of Providence, the instrument of many of those blessings which now contribute greatly to the happiness and dignity of an enlightened empire.

H

The revivals of learning, as it is termed, or its emancipation from churches and monasteries and general diffusion over the world, is greatly owing to the efforts of ecclesiastics. There arose in that auspicious morning, a constellation of polite and profound christian scholars, whose vigilance has scarcely been outshone by any succeeding luminaries in the literary horizon.

The best scholars of modern times not only in theology, but in every part of human learning, have been christian divines. They were led by their pursuit of religious knowledge, into the collateral paths of philosophy, philology, and all elegant and useful literature.

It is to the piety of christians that we owe the venerable foundation of schools and colleges; those institutions, which, though they have often been perverted, have still kept the light burning like the vestal fire, and handed the torch from one generation to another like runners in the torch race. It was the love of Christ which taught those powers to rise on the banks of the Cam and the Isis, and planted seminaries of learning in every considerable town throughout the kingdom.

'To the gospel then,' says the learned divine who suggested this subject, 'and to those who embraced it, are due our grateful acknowledgments for the learning that is at present in the world. The infidels educated in christian countries, owe what learning they have to christianity, and act the part of those brutes, which when they have sucked the dam, turn about and strike her.'

The

The history of Capt. William Harrison : Or the Partial Father providentially admonished.

(Continued from page 79.)

IT is very natural to suppose that where a union of sentiment so happily discovered, enlivened the joys of this worthy family, little more time was necessary to form the indissoluble tie between the worthy captain and his admired Amanda, than the bare preparation for their nuptials required.

The enraptured father introduced the captain to his daughter as the man of his choice for her husband, & to his wife as a son deserving her esteem : the eloquence of silence crowned their interview for a while, and tears of rapture beam'd in every eye. But as scenes of this nature are more interesting to the parties concerned than to the generality of readers, and more easily conceived by the sensible mind than described by an abler pen than the writer of this narrative commands—suffice it to say, that the blushing fair accepted the captain's vows of love, and the day which had occasioned the severest pangs, when contemplated as the period destined to separate them, perhaps forever, was fixed on to complete their happiness. The altar of hymen never received a purer offering, or its celestial record a more faithful entry :—The joining of hands was but a faint shadow of the union of their hearts, the flame was ardent and seem'd but one existing in two bosoms.

But we must now drop these pleasing themes to return to the family of our hero's father.

Soon after the marriage of the captain, he proposed to his beloved spouse to pay a visit to Penn-

sylvania : Notwithstanding the severe ill treatment he had received his heart retained a dutiful attachment to his mis-guided father, a veneration for his worthy mother, and an affectionate regard for the brother, who had been the object of his father's cruel partiality, and consequently the cause of many unhappy hours to him. Amanda, who to an ample fortune added the infinitely superior attraction of lovely affability, and all the charms of tender sensibility, acceded with pleasure to the proposal of her spouse, and the voyage was undertaken as soon as the consent of her family could be obtained.

The reader will easily conceive that no great anxiety could exist on the part of the captain to correspond with a father, whose neglect and cruel severity had driven him from home, and in case it had, very slight was the probability that it would have been regarded. He had heard frequently from home during the first year of his absence, but since his advancement to a station of respectability, he had not received the least intelligence. Behold him now, with his amiable consort, on a visit of filial love, to receive the blessing of an honored mother and solicit the fraternal embrace of a once unkind and cruel father, improved by the order of providence, as the means of setting our hero into the path of honor, fortune, and temporal felicity.

The passage from Halifax to Boston was quick and pleasant, but being an unusual excursion for Mrs. Harrison, she was extremely sick, and consequently too weak on her arrival to pursue her journey immediately. This circumstance

circumstance occasioned the captain to determine on spending a few weeks among his friends in that metropolis and its vicinity. A determination, as it eventually proved, calculated to prevent unprofitable fatigue and give him that relief from the anxiety he was about to experience, which he must have sought in vain elsewhere.

Immediately on his arrival at Boston, the captain addressed letters to his parents, informing them of his intention of paying them a visit, if agreeable, and affectionately enquiring the state of the family. By the same mail he likewise wrote to an intimate old acquaintance, requesting information as to family concerns, least the unaccountable prejudices of his father should prevent his answering, (an idea which he was unwilling to believe possible.) To this last he received for answer that the unfortunate attachment of his father to his unhappy brother, had involved him in severe distress, totally ruined his estate, and induced him long since to quit Lancaster, in deep distress, but to what quarter he had retired was utterly unknown: concluding with the warmest expressions of esteem, and a promise of every possible assistance in discovering the retreat of his parents; the particulars relative to which, with the unhappy incidents supposed to have occasioned it, would be communicated at a wished for interview.

The heart of the captain was severely afflicted at the receipt of this heavy news, and his dear Amanda, from whom he concealed nothing, suffered distress equally pungent, afforded sigh for sigh, and more than tear for tear. It

was ultimately agreed that he should proceed alone, make every possible enquiry, communicate the success of his journeying constantly by post, and return as soon as possible.

Matters thus adjusted the Captain was to set out the next morning, and accordingly went with Mrs. Harrison to visit a worthy friend that afternoon, particularly to commend her to his care, and enjoin the business of keeping her in spirits, and attending to her pleasure, on his friend, his family, and their agreeable circle of acquaintance. The weather was pleasant and Mrs. Harrison preferred walking: on their way it so happened, that they had to pass through Prison Lane, and prevailing curiosity, or some nobler principle, influenced the captain to mention to Amanda, that he felt inclined to walk into the house, enquire the character of the prisoners, and leave a trifle to alleviate distress: the feelings of humanity dignified the bosom of Amanda, they turned toward the prison house, and the Captain having mentioned his design to the goaler, was invited to take a walk into the yard, and at least one subject worthy the exercise of benevolence, he believed would present itself.

(To be concluded in our next.)

Fragments.

SIXTY years hence, not a single man or woman that is now twenty years of age shall be found! What a melancholy truth! But a truth it is—a stubborn fact: And what is still more melancholy, many, very many of the lively actors on the stage of life at the present day, shall make their

their exit long ere sixty years
 'have roll'd away.'—Sixty
 years! could we be sure of fix-
 ty years, what are they! 'A
 tale that is told'—A dream—An
 empty sound, that passeth on the
 wings of the wind away, and is
 forgotten. Years shorten as man
 advanceth in age:—Like the de-
 grees in longitude, man's life de-
 creaseth as we travel towards the
 frozen pole, until they dwindle
 to a point, and vanish forever.—
 Is it possible that Life is of so
 short duration! Will 'sixty' years
 destroy all the golden names, o-
 ver the doors, in the cities and
 towns of this flourishing country,
 and place new ones in their stead?
 Will all the blooming beauties,
 who now appear more than mortal,
 fade and disappear in sixty
 years?—Can it be the fate of the
 bucks and beaus, who now flaunt
 with finest flour on their heads,
 in sixty years to be powdered with
dust and ashes?—Alas it can, and
 most assuredly will be so.—'Sixty
 years!' says death, *grinning a
 ghastly smile*: do you think I am
 going to starve sixty years? not
 I! This very day, before the sun
 reaches 'the margin of the west,'
 thousands of bells and beaus be-
 sides numerous old men and
 babes, shall be sacrificed to feed,
 not to fill, my ever empty maw.

Could any one who has died
 within a few months past, rise
 & come into our cities fifty years
 hence, what an alteration would
 he find! Should he enquire for
 the men and women of note at
 the present day, a single word
 might answer a thousand of his
 questions; where are Mr. —
 Mr. — &c. &c. &c. DEAD!
 and scarcely can it be remembered
 that they ever LIVED.

Among the tombs where I fre-

quently wander to find wisdom
 I find but few who have survived
 sixty years; where I have found
 one who has weathered three
 score, I have mourned over ten
 who never saw twenty summer
 suns. Melancholy consideration!
 —HUMAN LIFE, what a bub-
 ble! at most a fleeting shade!
 even while I write, the clock tells
 me I am one hour nearer the
 grave; that while I am poring
 over the epitaphs of the silent
 DEAD, I am hastening to join
 them in the dark sleep of obliv-
 ion.

—FAME, what art thou?—
 Thousands are panting
 after thee, yet few have the for-
 tune to obtain thee; and to those
 few who are so lucky as to grasp
 thee, thou seemest an empty shad-
 ow—a thing or rather a nothing,
 in which there is no substantial
 good.—Why then should mortals
 have such a hankering after thee?
 Because mortals are inconsistent
 creatures, reaching after things
 which are difficult of access—
 things which, were they attain-
 able, would serve to make the
 owners miserable.—What folly.
 Mankind, what fools.

Moral reflections.

WHEN our merit declines, our
 taste declines too.

Fortune discovers our virtues
 and vices, as light does objects.

We ought to treat fortune as
 we do health; enjoy her when
 good, bear with her when she is
 ill, and never apply violent reme-
 dies, unless in great necessity.

The greatest effort of friend-
 ship, is not the discovering our
 failings to a friend, but the shew-
 ing him his own.

Fortune and humour govern
 the world.

The S E A T of A P O L L O.

ORIGINAL POETRY.

FOR THE VERMONT MAGAZINE,

NANCY—*A New Song.*

O COULD I tune my silver string,
In concert with the vocal spring,
Then might I dare presume to sing,
The praise of blooming NANCY ;
Come CYTHEREA touch my lyre,
And deign this once for to inspire
My lay with more than wonted fire,
Wrapt full with pleasing fancy ;

Fair as the NAIADS of the streams,
Or NUNS that feed the holy beams—
Or hills of ice that shoot their gleams,
From Zembla's farthest coast ;
Her skin out-vies the roses hues,
When wash'd in summers softest dews,
And all the paint that prudes can use,
Or Hogarth's pencil boast.

Softer than ermin's fleuty hair,
Or the lov'd turtle's downy care,
Nor will the silken thread compare,
To raise the thought to truth ;
Her breath a choicer fragrance yields,
Than odours from Arabian fields,
Or Zephyrs borne along the hills,
Where sport the shepherd youth,

Her voice excels the syren's choir,
And fills the swains with soft desire ;
So did the famed Orphean lyre,
Old Pluto erst beguile ;
The tallest nymph that trips the green,
With modest air, and comely mien,
She moves a saint—reclines a queen,
And grace adorns her smile.

Her mind exceeds her every grace,
 More than the beauties of her face,
 Transcend the Ethiopian race,
 Or Afric's sooty heir;
 O Hymen this one boon afford,
 Entwine us with thy silver cord
 I'll envy neither king nor lord,
 Nor ask the crowns they were.

A SONNET—To ELIZA.

THE evening dews descend and wet the green,
 The songsters to the neighboring wilds are flown,
 The busy swains have sought the distant town:
 Come fair Eliza with thy graceful mien.
 Come let us walk among the blooming trees,
 Enjoy their fragrance and the evening breeze,
 And may thy smiles to a sad victim prove
 Thy heart is tender and thy voice is love.

These groves have often heard my tongue complain,
 Yon broad moon seen the teary currents flow,
 And all the herds that sported on the plain,
 Have borne sad witness to my days of woe,
 This blushing smile repays for all my pain,
 Eliza's mine—let wealth and honour's go.

REFLECTION.—An Extract.

LET us reflect this world is all a stage
 Where ev'ry set of mortals act their part,
 How short! how trifling is the longest age!
 How blest the man, who has an honest heart!
 The wandering wretch with guilt and fear oppress'd
 Dreads danger in the paths his feet must tread,
 Free from those cares the virtuous man can rest,
 He has no guilt-raised enemies to dread:—
 And tho' he meets with trouble for a while
 And adverse fortune forces him to roam,
 Still innate virtue may his pangs beguile
 Or happier prospects lure the wand'rer home.
 Then let us kneel with gratitude to Heav'n
 For all the great enjoyments we possess,
 Adore the hand which to our need has giv'n,
 Nor by repining, raise a vain distress.

A cure for Despondence.

WHAT pains can be compar'd to those
 That slighted favors bring,
 What torture can exceed the woes,
 From disappointment spring?—

When

When plighted faith is lightly held,
And solemn vows forgot,
When traitorous schemes are late reveal'd
How hard's the maiden's lot !—

Slow roll the hours—corroding grief,
And censure wounds the heart,
Whence can she hope to find relief ?
Or when her griefs depart ?

Can the allurements of a crowd,
Can pomp relieve her pain ?
Alas ! the grave ! the solemn shroud.
Are what for her remain.—

Unless the base deceiver turn,
With horror from his crime,
Unless with love his bosom burn,
Or sympathy sublime.—

Then may he cheer the drooping heart,
And wipe the streaming eye,
Bid deep heart-rending cares depart,
And calm the rising sigh.

S E L E C T E D P O E T R Y.

On the Savior's miracle at Cana in Gallilee.

WHEN Christ, at Cana's feast by power divine,
Inspir'd cold water with the warmth of wine,
See ! cry'd they, while in red'ning tide it gush'd,
The bathful stream hath seen its God, and blush'd.

The following lines were handed up to a beautiful young lady who was attending the trial of criminals at the assizes in Surry.

WHILST petty offences and felonies smart,
Is there no jurisdiction for stealing ones heart ?
You, fair one, will smile, and cry, ' laws I defy you :'
Assur'd that no peer can be summon'd to try you.
But think not that paltry defence will secure you ;
For the muses and graces will just make a jury.

To a Lady.

IF fixt on your's, my eyes in prayer you see,
You must not call my zeal idolatry !
For since our Maker's throne is placed on high,
That only in his works the God we spy :
And what's most bright most gives him to our view,
I look most near him, when I look on you.

To Mr. POPE on his Epitaph on Mr. GAY.

By Lord ORRERY.

ENTOMB'D with kings though Gay's cold ashes lie,
A nobler monument thy strains supply.
Thy matchless muse, still faithful to thy friend,
By courts unaw'd, his virtues dares commend.
Lamented Gay! forgot thy treatment past,
Look down, and see thy merit crown'd at last.
A destiny more glorious who can hope!
In life belov'd, in death bemoan'd, by Pope.

Horace, Book 2d Ode 3d.

Translated.

IN ev'ry state which life can
know
Delus to death consign'd,
Elate with joy, or damp'd by woe,
Preserve an equal mind,
As tasting bliss, or feeling pain,
Still let content be thine,
Whether you bow to sorrows
reign,
Or quaff the festal wine,
Stretch'd on the verdant grass
green fields,
With pleasure spend the day,
Where branching pines a shadow
yields,
Or the white poplar gay.
The moss banked riv'let, soft shall
trill,
And wander thro' the glade,
The blushing rose perfumes dis-
till,
And tulips deck the shade.
Thus may each hour, in rapture
glide,
Whilst fate suspends the blow,
And youth attendant at thy side,
Dispel the force of woe.
For soon, ah soon! life's busiest
schemes,
All vanish in the tomb.
Thy riches nought but empty
dreams,
The grave, thy final home.

Ah! what, avails the monarchs
blood

To swell empurpled veins;
The harmless beggar just as good,
Nor feels in death more pains.

To earth we tend one fatal urn
Infolds a general lot,
That dust we are, to dust we turn
Forgetting and forgot.

Affability.

IN order to render ourselves
amiable in society, we should
correct every appearance of harsh-
ness in our behavior. That cour-
tesy should distinguish our demean-
or, which springs not so much
from studied politeness, as from
a mild and gentle heart. We
should follow the customs of the
world in matters indifferent; but
stop when they become sinful.—
Our manners ought to be simple
and natural, and of course they
will be engaging. Affectation is
certain deformity—By forming
themselves on fantastic models,
and vying with one another in
every reigning folly, the young
begin with being ridiculous and
end in being vicious, and im-
moral.

THIRD CONGRESS

OF THE

UNITED STATES:

AT THEIR FIRST SESSION,

Begun and held at the City of Philadelphia, in the state of Pennsylvania, on Monday, the second of December, one thousand seven hundred and ninety-three.

An ACT laying duties on Licenses for selling Wines & Foreign Distilled Spirituous Liquors by retail.

Sec. 1. **B**E it enacted by the senate and house of representatives of the United States in Congress assembled, That every person, who shall deal in the selling of wines, to be carried or sent out of the house, building or place of his or her dwelling, in a less quantity, or in less quantities, at one time, than thirty gallons, except in the original cask, case, box or package, wherein the same shall have been imported, shall be deemed to be, and hereby is declared to be a retail-dealer in wines within the meaning of this act; and that every person, who shall deal in selling of any foreign distilled spirituous liquors, to be carried or sent out of the house, building or place of his or her dwelling, in less quantities than twenty gallons, at one time shall be deemed to be, and hereby is declared to be a retail-dealer in foreign distilled spirituous liquors: *Provided always,* That nothing herein contained shall be construed to extend to persons, who, as keepers of taverns, inns or houses of entertainment, duly licensed or authorized under any law of a state, shall

vend or sell really and truly for consumption, within the houses buildings or premises, only, by them respectively occupied or kept, as taverns, inns, or other houses of entertainment, wines or distilled spirituous liquors, in whatsoever quantity, nor to physicians, apothecaries, surgeons or chemists, as to any wines or spirituous liquors, which they may use in the preparation or making up of medicines, for sick, lame or diseased persons only.

Sec. 2. *And be it further enacted,* That every person, who, on the thirtieth day of September next, shall be a retail-dealer in wines, or foreign distilled spirituous liquors, as above described and defined, both, or either of them, shall, before the said day, and every person, who, after the said day shall become, or intend to become such retail-dealer in wines or foreign distilled spirituous liquors, both or either of them shall, before he or she begin to vend, or sell, by retail, any wine or wines, or foreign distilled spirituous liquors, apply for and obtain, in manner herein after directed, a license for carrying on the business of retailing wines or foreign distilled spirituous liquors, as the case may be, that is to say; one

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licence

license for carrying on the business of retailing wines, and another licence for carrying on the business of retailing foreign distilled spirituous liquors; which licenses respectively shall be granted for the term of one year upon the payment of five dollars for each license; and shall be renewed, yearly, upon the payment of the like sum of five dollars for each licence. And if any person shall, after the said day, deal in the selling of wines or foreign distilled spirituous liquors, by retail, as above described, and defined, without having a license therefor, as aforesaid, continuing in force, such person shall forfeit and pay the sum of fifty dollars to be recovered with costs of suit. And no such license shall be sufficient for selling of wines, or foreign distilled spirituous liquors, by retail at more than one place; but any person, who by color of such license shall sell any wines or foreign distilled spirituous liquors at more than one place, shall be deemed to be, in respect to such of the said articles, as he or she shall so sell, at more than one place, a retail-dealer therein without license, and shall forfeit and pay the like sum of fifty dollars, to be recovered with costs of suit.

Sec. 3. *And be it further enacted,* That it shall be the duty of the supervisors of the revenue, within the respective districts, to grant licenses for carrying on the said businesses, respectively, of retailing wines and foreign distilled spirituous liquors, which licences shall be marked or stamped with a mark or stamp, denoting the sum of the duty thereupon; and shall be signed by the supervisor of the revenue, who

shall issue the same, or cause the same to be issued, and shall be granted to any person, who shall desire the same, upon application made at any office of inspection, for that purpose, in writing, specifying the name of the person, for whom, a license is requested, and the place or premises, where the business, for which the same is requested to be carried on, and also upon payment or tender to the officer thereof, of the sum or duty payable by this act, upon each license requested. And, to the end, that all persons carrying on, or intending to carry on, both or either of the said businesses, may obtain with ease and dispatch the licenses whereof they shall respectively stand in need, it is hereby made the duty of the respective supervisors, to prepare and furnish to the several officers of inspection acting under them, licenses signed by them, with the proper marks and stamps, in competent number, and with blanks for the name of the persons for whom they shall be requested, and the places or premises respectively where the business or businesses, for which they are requested is or are to be carried on. And the officer of inspection, to whom, such application and payment, or tender as aforesaid shall be made, shall forthwith issue the license or licenses requested, having first filled the blanks therein, and countersigned the same. *Provided always,* That no licence shall be granted to any person to sell wines or foreign distilled spirituous liquors, who is prohibited to sell the same, by the laws of any state.

Sec. 4. *And be it further enacted,* That the duties aforesaid shall

shall be received, collected, accounted for, and paid under and subject to the superintendence, controul and direction of the department of the treasury according to the authorities and duties of the respective officers thereof.

Sec. 5. *And be it further enacted*, That all fines, penalties and forfeitures, which shall be incurred, by force of this act, shall and may be sued for, and recovered, in the name of the United States, or of the supervisor of the revenue, within whose district, any such fine, penalty or forfeiture, shall have been incurred, by bill, plaint or information, one moiety thereof to the use of the United States, and the other moiety thereof to the use of the person, who, if an officer of inspection, shall first discover, if other than an officer of inspection, shall first inform of the cause, matter or thing, whereby any such fine, penalty or forfeiture, shall have been incurred, and where the cause of action or complaint shall arise and accrue more than fifty miles distant from the nearest place by law established for the holding of a district court within the district in which the same shall arise or accrue, such suit and recovery may be had before any court of the state holden within the said district having jurisdiction in like cases.

Sec. 6. *And be it further enacted*, That it shall be lawful for the President of the United States, and he is hereby empowered to make such allowances for compensation to the officers of inspection employed in the collection of the duties aforesaid, and for incidental expenses, as he shall judge reasonable, not exceeding

in the whole, two and an half per centum of the total amount of the said duties collected.

Sec. 7. *And be it further enacted*, That this act shall continue and be in force for the term of two years, and from thence to the next session of Congress and no longer.

FRED. A. MUHLENBERG,
speaker of the house of
representatives.

RALPH IZARD, *President of*
the senate, pro tempore.

Approved—June the 5th 1794.

Go. WASHINGTON, *Pres-*
ident of the United States.

—
An ACT laying additional duties
on Goods, Wares and Merchan-
dize imported into the United
States.

Sec. 1. **B**E it enacted by the sen-
ate and house of repre-
sentatives of the United States of
America in congress assembled,
That from and after the last day
of June instant, there shall be
levied, collected and paid upon
the following articles, imported
into the United States, in ships
or vessels of the United States,
the several duties herein after
mentioned, over and above the
the duties now payable by law ;
—viz :

On coffee, clayed or lump sugar,
per pound, one cent.

On cocoa, per pound, two cents,

On cheese, per pound, three
cents.

On boots, per pair, twenty five
cents.

On shoes and slippers for men
and women, and on clogs and
golothoes, per pair, five cents.

On shoes and slippers for chil-
dren, per pair three cents.

On coal, per bushel, one half a
cent.

Five

Five per cent. ad valorem, on the following articles :

On millenary ready made, artificial flowers, feathers and other ornaments for womens' head dresses, and on dolls dressed and undressed,

On cast, slit and rolled iron, and generally on all manufactures of iron, steel, tin, pewter, copper, brass, or of which either of those metals, is the article of chief value, not being otherwise particularly enumerated, (brass and iron wire, locks, hinges, hoes, anvils, and vices, excepted.)

On carpets and carpeting.

On leather tanned or tawed, and generally all manufactures of leather, or of which leather is the article of chief value, not otherwise particularly enumerated,

On medical drugs, except those commonly used in dying,

On mats and floor cloths,

On hats, caps, and bonnets of every sort.

On gloves, mittens, stockings, fans, buttons and buckles of every kind.

On sheathing and cartridge paper,

On all powders, pastes, ball, balsams, ointments, oils, waters, washes, tinctures, essences or other preparations or compositions, commonly called sweet scents or odours, perfumes or cosmetics, and on all dentifrice, powders or preparations for the teeth or gums.

On gold, silver, or plated wares, gold and silver lace, jewellery and paste work, clocks and watches, and the parts of either,

On groceries, to wit ; cinnamon, cloves, mace, nutmegs, ginger, anniseed, currants,

dates, prunes, raisins, sugar candy, oranges, lemons, limes, and generally, all fruits and comfits, olives, capres, pickles of every sort, oil and mustard in flour,

On all marble, slate, or other stone, on bricks, tiles, tables, mortars, and other stone, and generally on all stone, and earthen ware,

On cabinet wares, and all manufactures of wood, or of which wood is the material of chief value.

On all manufactures of cotton or linnen, or of muslins ; of cotton and linnen, or of which cotton or linnen is the material of chief value being printed stained or colored ;

On carriages, and parts of carriages, four and a half per cent. ad valorem,

Sec. 1. *And be it further enacted*, That after the said last day of June inst. there shall be laid levied and collected, in addition to the present duty thereupon, a duty of two and a half per cent. ad valorem, upon all goods, wares, and merchandize, which is imported in ships or vessels of the United States, are now chargable, by law, with a duty of seven and a half per cent, ad valorem.

Sec. 3. *And be it further enacted*, That the fourth section of the act entituled 'An act for raising a further sum of money for the protection of the frontiers, and for other purposes therein mentioned,' whereby an additional duty of two and an half per cent. ad valorem, was laid upon certain goods, wares, and merchandize, be, and the same is hereby continued in force, until the first day of January 1797.

Sec. 4. *And be it further enacted*, That an addition of ten per centum, shall be made, to the several rates of duties, above specified and imposed, in respect to all goods, wares and merchandize, which after the said last day of June instant, shall be imported in ships or vessels, not of the United States.

Sec. 5. *And be it further enacted*, That all duties, which shall be paid or secured to be paid, by virtue of this act, shall be returned or discharged, in respect to all such goods, wares or merchandize, whereupon they have been so paid or secured to be paid as within twelve calendar months after payment made or security given, shall be exported to any foreign port or place, except one per centum on the amount of the said duties, which shall be retained, as an indemnification for whatever expence may have accrued concerning the same.

Sec. 6. *And be it further enacted*, That the act, entitled 'An act to provide more effectually for the collection of the duties imposed by law on goods, wares and merchandize imported into the United States, and on the tonnage of ships or vessels.' shall extend to, and be in full force for the collection of the duties specified and aid in and by this act, and generally, for the execution thereof, as fully and effectually as if every regulation, restriction, penalty, provision, clause, matter and thing, therein contained, had been herein inserted and re-enacted.

Sec. 7. *And be it further enacted*, That nothing in this act shall be construed to extend to, or affect the act intitled 'An act prohibiting for a limited time the

exportation of arms and ammunition, and encouraging the importation of the same.'

Sec. 8. *And be it further enacted*, That this act shall continue in force until the first day of January, one thousand seven hundred and ninety seven, and no longer.

Approved—June 7th, 1794.

GEO. WASHINGTON.

President of the United States.

An act making appropriations for the support of government, for the year one thousand, seven hundred and ninety four.

Sec. 1. **B**E it enacted by the senate and house of representatives of the united states of America, in congress assembled, That for defraying the expenditure of the civil list of the United States, for the year one thousand seven hundred and ninety four, together with the incidental and contingent expences of the several departments and offices thereof; and for making good deficiencies for the support of the civil list establishment: for aiding the fund appropriated for the payment of certain officers of the courts, jurors and witnesses; for the support of light houses and for other purposes, there be appropriated a sum of money not exceeding five hundred and twenty two thousand four hundred and forty seven dollars, and twenty four cents, that is to say,

For the compensations granted by law to the President and Vice-President of the United States, thirty thousand dollars:

For the like compensations to the members of the senate and house of representatives, their officers and attendants, estimated for a session of six months continu-

nance, one hundred and eighty-five thousand, eight hundred and ninety dollars :

For the expences of firewood, stationary, printing work, and all other contingent expences of the two houses of congress, ten thousand dollars :

For the compensations granted by law to the chief justice, associate judges, district judges, and attorney general, forty three thousand two hundred dollars :

For defraying the expence of clerks of courts, jurors and witnesses, in aid of the fund arising from fines, forfeitures and penalties, twelve thousand dollars :

For defraying the expences of prosecutions for offences against the united states, and for the safe keeping of prisoners, four thousand dollars :

For compensation to the secretary of state, clerks, and persons employed in his office, six thousand and eight hundred dollars :

For expence of stationary, printing, and all other contingent expences, in the office of secretary of state, including the expence which will attend the publication of the laws of the first session of the third congress, and for printing an edition of the same, to be distributed, according to law, two thousand and sixty one dollars and sixty seven cents.

For making good a deficiency in the appropriation of the year one thousand seven hundred and ninety three, for extra services of clerks in the office of the secretary of state, in preparing documents for congress, and for an index to the laws of the second Congress, eight hundred dollars.

For compensation to the secretary of the treasury, clerks, and persons employed in his office,

seven thousand eight hundred and fifty dollars.

For expence of stationary, printing, and all other contingent expences, in the office of the secretary of the treasury, five hundred dollars :

For compensation to the comptroller of the treasury, clerks, and persons employed in his office, ten thousand two hundred dollars :

For expence of stationary, printing, and all other contingent expences in the Comptroller's office, eight hundred dollars.

For compensation to the treasurer, clerks, and persons employed in his office, four thousand one hundred dollars :

For expence of firewood, stationary, printing and other contingencies in the treasurer's office, four hundred dollars :

For compensation to the auditor of the treasury, clerks and persons employed in his office, ten thousand, four hundred and fifty dollars :

For expence of stationary, printing, and other contingent expences in the Auditor's office, five hundred dollars :

For compensation to the commissioner of the revenue, clerks and persons employed in his office six thousand one hundred and fifty dollars :

For the expences of stationary, printing, and other contingent expences in the office of the commissioner, three hundred dollars :

For compensation to the register of the treasury, clerks and persons employed in his office fifteen thousand dollars :

For the expences of stationary, printing and other contingent expences in the registers office (including

standing books for the public stocks) two thousand dollars :

For the payment of rent for the several houses employed in the treasury department, one thousand five hundred and ninety six dollars and sixty six cents :

For wood and candles in the several offices of the treasury department, (except the treasurer's office) one thousand two hundred dollars :

For compensation to the several loan officers, thirteen thousand two hundred and fifty dollars.

For defraying the expences of the several loan officers, for stationary and clerk hire, between the first day of March, and the 31st day of December, one thousand seven hundred and ninety-three, inclusive, the sum of seventeen thousand, three hundred and seventy seven dollars and seventy five cents.

For compensation to the secretary of war, clerks and persons employed in his office, seven thousand and fifty dollars :

For the expences of firewood, stationary, printing, and other contingent expences in the office of the secretary of war, eight hundred dollars :

For making good a deficiency in the appropriation of the year one thousand, seven hundred and ninety three, for contingent expences in this office, two hundred and five dollars, and seventy six cents :

For compensation to the accountant to the war department, and clerks in his office, four thousand seven hundred dollars :

For contingent expences, in the office of the accountant to the war department, four hundred dollars :

For compensation to the follow-

ing officers of the mint;—the director, two thousand dollars, the assayer one thousand five hundred dollars ; the chief coiner, 1,500 dollars ; the engraver, one thousand two hundred dollars ; the treasurer, one thousand two hundred dollars ; three clerks, at five hundred dollars each, one thousand five hundred dollars :

For defraying the expences of workmen, for the year one thousand, seven hundred and ninety four, three thousand three hundred and eighty five dollars :

For the several expences of the mint, including the pay of a refiner, when employed, for gold, silver, and copper, and for the completion of the melting furnaces, two thousand seven hundred dollars :

For replacing a sum of money advanced at the bank of the United States, for the purpose of an importation of copper, to be coined at the mint, ten thousand dollars :

For defraying the expence of copper, purchased in the year one thousand, seven hundred and ninety three, seven thousand three hundred and fifty dollars :

For the purchase of copper, in the year one thousand seven hundred and ninety four, seven thousand three hundred and fifty dollars :

For compensations to the governors, secretaries and judges of the territory north west, and the territory south of the river Ohio, ten thousand three hundred dollars :

For expences of stationary, office-rent, printing patents for lands, and other contingent expences in both the said territories, seven hundred dollars :

For the payment of sundry pensions

pensions granted by the late government, two thousand three hundred and sixty seven dollars and seventy three cents :

For the payment of annual allowance granted by Congress to Baron Steuben, two thousand five hundred dollars :

For the annual allowance to the widows and orphan children of Colonel John Harding, and to the orphan children of Major Alexander Truman, by the act of Congress of the 27th of February, one thousand seven hundred and ninety three, seven hundred and fifty dollars.

For arrearages of pension due to the widow & orphan children of Col. John Harding, and to the orphan children of Major Alexander Truman, to the 31st day of December, one thousand, seven hundred and ninety three, six hundred and seventy five dollars :

For the annual allowance for the education of Hugh Mercer, son of the late major general Mercer, four hundred dollars :

For the maintenance and repair of lighthouses, beacons, piers, stakes and buoys, four thousand dollars :

For the purchase of hydrometers, for the maintenance and repair of light houses, beacons, piers, stakes and buoys, four thousand dollars :

For a ballance stated by the Auditor of the Treasury, to be due to the estate of the late major

general GREENE, pursuant to the act of Congress, of the 27th of February, one thousand seven hundred and ninety two, to indemnify the said estate for a certain bond entered into by him, during the late war, in which is included interest due on the bonds from their dates to the twelfth of April 1793, thirty three thousand, one hundred and eighty seven dollars and 67 cents.

For defraying the expence incident to the stating and printing the public accounts, for the year one thousand seven hundred and ninety three, eight hundred dollars :

For the payment of such demands not otherwise provided for, as shall have been duly allowed by the officers of the treasury, five thousand dollars :

Sec. 2. *And be it further enacted*, That the several appropriations herein before made, shall be paid and discharged out of the funds following to wit :

First. The sum of six hundred thousand dollars, reserved by the act making provisions for the debt of the United States.

Secondly. The surplus of revenue and income beyond the appropriations heretofore charged thereupon, to the end of the year one thousand seven hundred and ninety four.

Approved March 14th 1794.

GO. WASHINGTON.

President of the United States.